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HAPPY CHANUKAH!

It's that time of year — time for candles, dreidels, latkes and fun. The first Chanukah candles are lit Wednesday, Dec. 8. [Ron Csillag photo]

Netanyahu issues warning

Unaltered deal could lead to war

By RON CSILLAG

TORONTO — Unless altered radically, September's Israel-Palestinian peace deal will lead to war, Likud leader Benjamin Netanyahu warned here last week.

And contrary to recent statements by former Prime Minister Yitzhak Shamir, a future Likud government will honor the deal, "but not unilaterally," Netanyahu said to wide applause.

At a hastily-convened, unpublicized private meeting, attended by 200 communal leaders, rabbis and Likud supporters, Netanyahu, "speaking as candidly as I can," issued a blistering denunciation of the Sept. 13 accord, calling it a "one-sided agreement that is leading to the opposite of peace."

Citing polls which show a "clear" majority of Israelis now oppose the deal, Netanyahu said the "great hopes vested in this peace [in September] have now shifted to a deep skepticism about where this kind of peace is taking us."

Organizers were tight-lipped about why the Likud leader was in town for his brief visit.

Netanyahu, accompanied by his wife Sarah, delivered a mini-history lesson at the Park Plaza Hotel meeting. Until 1938, he said, the word appeasement had positive connotations. But in that year, British Prime Minister Neville Chamberlain embarked on a policy of appeasement with Adolf Hitler "in the most famous 'peace' treaty of all."

The current Labor government, he charged, has failed to recognize that there are "two kinds of peace," the peace of appeasement and the peace of deterrence.

"We cannot make the distinction ... our people have paid dearly for the extraordinary failure to recognize that there are two types of peace."

The whole accord has been "driven by the wrong perception of peace" and will lead to war unless changed.

Netanyahu called the accord signed by Prime Minister Yitzhak Rabin and PLO leader Yasser Arafat "collective bargaining: we bargain and they collect."

As an example, he said Arafat, as part of the accord's terms, promised to scrap provisions of the PLO covenant which call for the destruction of Israel.

"To date, the PLO has done nothing of the kind," and "hard intelligence" shows the PLO "has no intention of doing it."

Arafat also pledged to condemn terrorist acts. It took a "mini-summit" between Rabin and U.S. President Bill Clinton to extract a condemnation of terrorist incidents last month from Arafat, and it was "two lines, sent on a fax ... it was like pulling a tooth from a recalcitrant patient."

Netanyahu called the PLO and the radical Hamas group "interchangeable. The PLO is completely colluding with Hamas. The PLO is the originator of riots and protests. The PLO is pressing for the release of Hamas killers."

The rate of murder of Jewish settlers in the territories has increased eight-fold since the accord was signed and there are an average 10 violent acts daily, he noted.

It was Arafat's own Fatah faction that was responsible for the recent murder of settler Chaim Mizrachi, he said.

"People ask, 'If this is peace, why are people being killed?' "

He said there can be peace between Israel, Palestinians and Syria, "but only if we have the capacity to enforce that peace." Giving Syria the Golan Heights is tantamount to "giving them the high ground to wage war" against Israel.

That was a theme to which Netanyahu returned repeatedly. Under the accord's current terms, Israel "will forfeit its moral ground," as well as surrender valuable stategic land.

[Cont'd. on page 11]

Jewish population jumps in four Canadian centres

First of a two-part series

By JANICE ARNOLD

MONTREAL — The rapid growth of the Jewish populations in Vancouver, Toronto, Ottawa and — surprisingly — Halifax since 1981 is welcome, but also unsettling, news for community planners who are scrambling to provide sufficient services and institutions.

A newly-released study entitled *Demographic Challenges Facing Canadian Jewry* by the McGill University Consortium for Ethnicity and Strategic Social Planning and based on a comparison of 1981 and 1991 Canadian census data shows that these communities grew by as much as 30 per cent in that period.

Vancouver experienced the largest rate of increase in Jewish population (31 per cent), bringing the total to 19,375, while the Toronto Jewish community gained the most in numbers — 33,000 persons, bringing it up to 162,605. Toronto is now home to over 45 per cent of the 356,315 Jews in Canada.

The Jewish populations of Ottawa and Halifax also increased by more than 20 per cent. Ottawa now has 11,555 and Halifax 1,755 Jews.

Communities in Hamilton, London, Saskatoon, Calgary and Edmonton have grown as well. Of the 12 largest communities, only Montreal, Winnipeg and Windsor have declined to 101,210; 15,050; and 1,785, respectively.

The study's principal authors, McGill social work professor Jim Torczyner and Statistics Canada's Gustave Goldmann say Jewish communal decision-makers have used a definition of who is Jewish which was established by the Council of Jewish Federations (CJF) Canada in 1981. The CJF was a sponsor of the study.

It is a liberal definition, encompassing all those who identified themselves as Jewish by religion and/or ethnicity in the census, including those who, for example, cited 'Jewish' as up to one of four possible responses to the question on what ethnic/cultural group(s) one's ancestors belonged to, but had no religion. The only category excluded were those with Jewish ethnicity and a religion other than Judaism.

Jewish immigration reached more than 30,000 in the 10-year period, according to the study. Most recent immigrants were born in the former Soviet Union (25 per cent), Israel (20 per cent), United States (14 per cent) and South Africa (11 per cent). The census does not tell immigrants' last country of residence.

"We are familiar with nostalgic portrayals of Jewish immigrants...a half century ago. We tend to be less aware of the significant role that immigrants still play in the Jewish community and the extent to which Jews remain a community of immigrants," the study states.

Eighty per cent of recent immigrants settled in Montreal (6,785)

[Cont'd. on page 11]

Terrorist targets bus

JERUSALEM (JTA) — A terrorist attack on an Israeli bus and actions by "rebellious" Jewish settlers have heightened tensions only days before Israeli troops are scheduled to redeploy under the terms of the Israel-Palestine Liberation Organization accord.

The attack on a bus on the Jerusalem-Tel Aviv highway last Sunday claimed the life of one Israeli as well as the attacker, who was shot and killed by a soldier.

The Islamic Jihad claimed responsibility for the attack, which was carried out by a resident of a Gaza Strip refugee camp. The man had forced his way onto the bus and opened fire before he was thrown out by the bus driver.

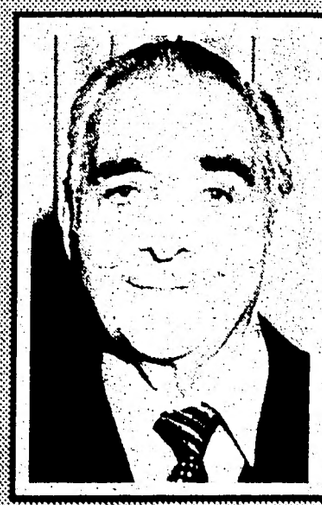
The driver of the bus was praised for his heroism.

It was the first fatal terror attack within the Green Line since the territories were sealed off eight months ago.

An investigation has been ordered.

Last week was one of the most violent since the signing of the Sept. 13 accord, which called for Israeli troops to begin withdrawing from Gaza Dec. 13.

[Cont'd. on page 9]



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Canada

Toronto — Canada's 'Jewish capital'

By RON CSILLAG

TORONTO — Boiled down to a purely Toronto-centric point of view, the mass of statistics released at last month's Council of Jewish Federations General Assembly (GA) in Montreal confirm that Hogtown — excuse the expression — is this country's Jewish capital, at least in sheer numbers.

Toronto "has become the Jewish demographic centre of Canada," says the summary of an in-depth study presented at the GA [*CJN*, Nov. 25].

The study, conducted by McGill University's Consortium for Ethnicity and Strategic Social Planning and based on the 1991 federal census, found that Toronto and immediate environs are home to 162,605 Jews, a 26.4 per cent increase over a decade earlier.

The numbers on Toronto — up by more than 33,000 from 1981 — make the city home to fully 45 per cent of Canada's 356,315 Jews.

And Jews here constitute 4.2 per cent of the city's population — the country's highest concentration — compared to 1.3 per cent for Canada as a whole.

The numbers in the McGill study differ slightly from those culled from the '91 census itself. The census listed "Jewish" under two different headings: ethnic origin and religion. Respondents could answer yes to both or one.

The headcount revealed that 156,000 people in Toronto felt they were Jewish by ethnic origin.

Those listing Jewish by religion totaled 151,000 for Toronto.

But the McGill team, aided by Statistics Canada, blended the figures for a more accurate snapshot. In calculating who is Jewish, researchers combined three categories: those identifying themselves as Jewish by religion; by ethnic origin; and by ethnic origin with no religion.

The McGill numbers break down this way: In Toronto, 133,745 said they were Jewish by religion as well as ethnic background; 17,370 said they were Jewish by religion but with another ethnicity; and 11,485 said they had no religion but felt ethnically Jewish.

Excluded from the total were the 10,915 people who said they were Jewish by ethnic origin but who stated another religion.

The results confirm that Toronto has more Jews than any other city in Canada, but they also mean some good news for Montreal, long thought to be losing young Jews down Highway 401.

The McGill numbers show there are 101,210 Jews in Montreal, just above the psychological watermark of 100,000 but well over a figure researchers feared would have reflected a rapidly shrinking community. The final tally was down by just two per cent from the 1981 total for Montreal.

Toronto may have increased in Jewish population but not as much as Vancouver, which experienced a 31 per cent growth rate in Jewish residents in the decade. But Vancouver's Jewish population is still only one per cent of the city's total.

Toronto's boom can be attributed to immigration, birth rates and changes in the way the census questions were asked, says Jay Brodbar of the Jewish Federation of Greater Toronto.

"Now that we have the data for religion and ethnicity simultaneously, we see that the Toronto increase is more dramatic than anyone had thought," Brodbar said.

Immigration especially was key in Toronto's growth. About 10.5 per cent of the Jewish community are immigrants, compared to 8.75 per cent of all Jews in Canada who immigrated here in the past decade.

Another telling number shows that 3.5 per cent of Toronto Jews — or nearly 5,700 individuals — moved here from another place in Canada between 1986 and 1991.

Most likely, the in-migrants, as they are called, came from Montreal, Winnipeg and Windsor, the only cities of the 11 in the study to suffer a net loss of Jews during the decade.

For Prof. Jim Torczyner, a co-author of the McGill/StatsCan study, the numbers on Canadian Jewry are good news.

"They show that the Jewish community has grown much more rapidly than the general population," and go a long way toward disproving some theories that Canadian Jewry is in decline because of rising rates of assimilation, intermarriage and even apostasy.

While Montreal had the lowest rate of intermarriage of any city — 6.8 per cent — Toronto was second lowest at nine per cent. Vancouver's was the highest at 24.5 per cent.

Other Toronto tidbits:

- 13.3 per cent of the city Jews, or 21,475 people, lived at or below the poverty line. That's slighly better than the national ratio of Jewish poor, 15.7 per cent. Montreal had the highest proportion of Jewish poor, 20.4 per cent.
- Just over 15 per cent of Toronto Jewry — or 24,805 people — were aged 65 and over, compared to the national Jewish average of 17.3 per cent and the national general average of 10.9 per cent.
- 138,200 Jews, or 85 per cent of the city's total, lived in families.
- Of Jews in families, 109,225 lived in households where both parents were Jewish; 7,535 lived in families where the husband was Jewish but the wife not; 6,425 lived in families where the wife was Jewish and the husband not; and — something of a curiosity — 625 people, probably children, lived in families where neither parent was Jewish, likely the result of a non-Jewish parent remarrying a non-Jew.
- There were 10,725 single parents caring for over 4,000 children.
- There were 21,670 Jewish "unattached" in the city, a third of whom were 65 years old and over. Over 40 per cent of women aged 65 and up were unattached.
- 18 per cent of Jews were managers or administrators; 4.7 per cent were architects or engineers; 20.7 per cent were involved in human services, teaching or the arts; 16 per cent were in clerical work; 16 per cent were in sales; 11.8 per cent worked at manual jobs; 8.2 per cent were lawyers, accountants, notaries or judges and 3.9 per cent were doctors, surgeons or dentists.
- Toronto had the second lowest rate of "non-religious identification" — those not identifying with Judaism as a religion — at 6.3 per cent. Montreal had the lowest rate, 4.5 per cent and Vancouver the highest at 26 per cent.

Diana Mingail with her mother, Lily David, 85, a resident of Cummer Lodge. The Cummer Family Council says a 46 per cent increase in fees and a cutback in nursing and support staff are causing a "crisis"in the Lodge where 77 of the residents are Jewish. [Graphic Artists photo]

Social contract cuts create 'crisis' at Cummer House

By BEN ROSE

TORONTO — A 46 per cent increase in fees and a cutback in nursing and other staff have caused a "crisis" at Cummer Lodge Home for the Aged, members of its Family Council have told *The CJN*.

The monthly rate for residents has increased, effective July, from $806 to $1182, plus a comfort allowance of $112 a month.

Under the Ontario government's social contract, all staff earning $30,000 a year have been cut back five days a year in 1993, and face cuts next year and the year after of 12 days a year.

About 20 per cent of the residents of Cummer Lodge,(77 of 414) operated by Metro Toronto Homes for the Aged, are Jewish, according to administrator Leah Walters.

Five people who have relatives in Cummer Lodge, Diana Mingail, Sam and Ruth Gilbert, and Bernice and Norman Sloven, met with *The CJN* to express their fear and abhorrence that the cutbacks may result in residents being kept in their beds for one or two days a week, as a chronic care hospital in Toronto plans to do.

"We can't understand why Health Minister Ruth Grier has not replied to our urgent request for a meeting," said Bernice Sloven.

When asked if there was any danger of patients of Cummer Lodge having to be kept in bed because of a shortage of staff, Walters replied: "We can't guarantee to keep up to our present standards under the cutbacks."

At one time, Walters said, Homes for the Aged did not admit those under age 60, but this is no longer the case. Now Cummer House admits post-surgical patients more speedily than before, and the ban on patients requiring oxygen, intravenous or gastric tubes has been lifted. "Medically our residents are much sicker than they were 10 years ago," Walters said. At leat half the residents require two hours of special care a day, while "quite a lot" need more than four hours a day.

Family Council members are concerned that those patients requiring diapering because they are incontinent, and others needing bathing and special feeding care, will suffer from the cutbacks.

"Are we looking at elder abuse, deficit style?" one council member asked bitterly.

Walters said the social contract requires cutbacks in all three categories of nursing: the registered nurses; the nursing aides; and the resident care nurses, and the whole spectrum of services.

[Cont'd. on page 28]

Cognitively impaired

Contrary to public belief, residents of Homes for the Aged are no longer those who are mobile, not requiring serious medical care. More than 50 per cent of the residents are in wheel chairs and more than 50 per cent are cognitively impaired, Walters said, adding that a "significant" number of the latter have Alzheimer's disease. While the average age is 85, there are 10 who are age 100 or more, and one is 105. A total of 75 to 80 per cent of residents are women.

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Abbey's record of service unequalled in community

MONTREAL — Monroe Abbey's unequalled record of service to the Jewish community, both in terms of length and variety, was recalled in tributes from across Canada and elsewhere following his recent death at age 89.

Abbey has been referred to as the elder statesman because of the long list of officer positions he held in just about every Montreal Jewish organization and charity, as well as at the national and international level. Even after his active service, he continued until the end of his life in an honorary capacity with most of the organizations he led.

He had garnered awards from the Order of Canada to the Samuel Bronfman Medal, and been toasted at numerous events.

Over his lifetime, his community service extended well beyond the Jewish community to interests related to his profession of law, sports, youth and health.

His most enduring association, and the one closest to his heart, was Canadian Jewish Congress (CJC) which he became involved with in the 1930s serving on almost all of its committees and culminating in the presidency from 1968-72.

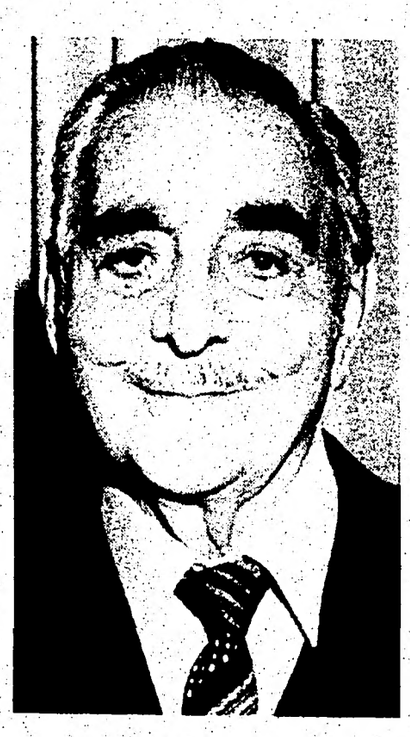
He and his dear friend the late Saul Hayes, CJC's director, played a guiding role in the organization for decades.

Abbey continued as its honorary president until his death. It meant more than a title to him.

He regularly attended its meetings, including one for the national officers in September where he participated in the discussions with unflagging interest, despite his failing health.

Abbey once said in a *CJN* interview, "I'm not a father figure in the community, I'm a grandfather figure."

Abbey did have a sense of style. He had been a star college football and basketball player and national middleweight boxing champion in his youth, and remained a physically imposing figure throughout his long life, continuing to enjoy swimming, tennis and golf.



Monroe Abbey

He was distinguished by his deep, rumbling voice, elegant mustache and formal attire. The name 'Abbey,' with its ecclesiastical connotation, naturally stood out in the community.

Born in Montreal in 1904 to a family already known for its volunteer work, Abbey studied law at McGill, Bishop's and Montreal universities. His mother was an American who admired James Monroe, the fifth president.

While establishing a law practice, he taught Sunday school, coached youth in boxing and soon began his career in Jewish community service with the Baron de Hirsch Institute, the main social welfare agency.

He was in the frontline of the effort to resettle Jewish immigrants. Eventually, he would become president of the Baron de Hirsch, and later of Combined Jewish Appeal.

"From there everything flowed. As time went on, I found myself everywhere," he once recalled.

After the war, he played a major role in seeking restitution from Germany for Holocaust survivors.

Abbey specialized in mining law and served as counsel to many big corporations in Canada and the United States. He never formed a law firm, however, wishing to keep enough free time for community work and his family — his two great loves.

He married Minnie Cummings, a classmate at Westmount High School, in 1925, and they remained sweethearts throughout their long marriage.

In his eulogy, Rabbi Wilfred Shuchat remembered that on their last visit to Israel, Minnie had become separated from Monroe for a couple of hours without telling him where she went.

Monroe became so concerned that he went to the Canadian Embassy and demanded they send out a search party. Minnie soon turned up on her own — she had been to the hairdresser.

They had four children: Sheila Finestone, now Secretary of State for Multiculturalism and the Status of Women; Stanley Abbey; Diane Abbey-Livingston, now of Toronto; and the late Joan Pass, 11 grandchildren, and 10 great-grandchildren.

"The death of Monroe Abbey removes one of the great Jewish leaders of our time," said CJC president Irving Abella. "He devoted great energies to advancing the causes of the Canadian and Montreal Jewish community from which he sprang.

"He was a tireless fighter for Jewish rights and human rights in Canada, and was a highly respected representative of our community in Ottawa."

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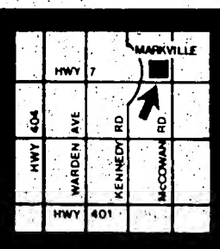

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News of Arab guerrillas' capture re-opens wounds for Friedbergs

By DAVID LAZARUS

MONTREAL — The family of the late Jason Friedberg, the 24-year-old Montreal native murdered by Arab guerrillas last March on the highway to Tel Aviv, was relieved to hear of the Nov. 16 arrest in Israel of three suspects for the crime.

But the news was tempered by having still-fresh wounds opened anew and by a trace of anger. The family only learned of the arrests secondhand, Jason's father, Herb, said in an interview.

Friedberg said he and his wife were in Florida when they received a call from Lt. Col Meir Indor, a friend of his late son's and leader of the Israeli-based Victims of Terror organization.

Israeli government officials only sent word to the Friedberg family after Herb's son, David, was interviewed in Montreal by Israeli Defence Forces (IDF) radio.

"As soon as the government heard we were upset, we got a call," said Herb Friedberg, 52, who lives with his wife, Dena, daughter Jennifer, and David in the West Island suburb of Dollard des Ormeaux.

The family was later sent a report about the arrests by courier from the Israeli Consulate.

"I thought we were dealing with it [the death]," Friedberg said, "but the news brought back memories that do not go away."

According to a report in *The Jerusalem Post*, the three suspects arrested in Israel by the General Security Service reportedly confessed to Jason's murder and have also admitted to and been charged with the 1990 murders of three other Jerusalemites — Lior Tubul, 17, and Ronen Karamani, 18, in August of that year, and taxi driver Rafael Avrahamov, 30, in October.

Friedberg said according to information he has received, the same gun that killed Avrahamov was also used on his son, who was a student at the Machon Meir Hesder Yeshiva and was finishing off a tour of duty in the Golani Brigade at the time of his death.

Jason was missing for three days before his body was discovered along the Jerusalem-Tel Aviv highway.

His rifle, which went missing at the time, has been found in the suspects' possession, Friedberg said.

Friedberg said the period of adjustment for the family since Jason's death has been extremely difficult — made all the more so by the recent news.

"It is still not believable," he says. "It's a profound sadness. I was dealing with it better four or five months ago than now. But now we know it will never go away."

The most difficult part of the week is Shabbat, when the family is not distracted by everyday preoccupations.

It is then that the sense of loss is deepest. "It's very difficult to get your mind off it."

Friedberg continues to attend synagogue weekly at the Beth Tikvah synagogue a few doors away, where his son was very active and popular, but says he has lost his faith.

He also has no confidence in the peace process.

Freidberg's rational side tells him that efforts towards peace have to go on.

But he thinks there is only a "one per cent" chance of finding peace with the Arabs.

Friedberg did not rule out the possibility of personally attending the trial in Israel, but he has not yet decided.

If he did go, it would likely be without his wife, whom he said is not yet psychologically prepared to return to the country where her son was murdered.

Friedberg himself was ambivalent about the fate of those who killed his son; anyone who murders "has to be sick," he said.

But he also thinks he would be capable of doing "something 'rash' " if left alone in a room with them.

Friedberg would accept a life sentence for those convicted of his son's murder as a "solid" punishment.

The family plans to travel to Israel in April for a Yom Hazikaron (Remembrance Day) ceremony, which will include a memorial for Jason.

But Jason is already being remembered through several memorial and endowment funds established since his death, including at the Beth Tikvah Synagogue, Herzliah High School-St. Laurent, Hebrew University and the Machon Meir Yeshiva.

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Canada

Women's leadership gains level off

MONTREAL —The gains women made in the leadership of Jewish federations in North America in the late 1970s and early '80s is levelling off, according to a survey on the status of lay and professional women working in these community organizations, conducted by the Council of Jewish Federations.

The 1993 survey, released at the recent CJF General Assembly, shows that women made great strides in the leadership of federations between the mid-'70s and mid-'80s. The CJF is comparing the '93 data to that collected in surveys it carried out in 1975, '79 and '86.

"By a wide margin, the respondents to the survey [usually executive directors or women's division directors] do not feel that women professionals are negatively stereotyped by lay leaders with regard to performance of high-level managerial roles or financial tasks," the survey report says.

"Nevertheless, many survey respondents feel that a perception still exists by some lay leaders and professional staff that women cannot make effective financial decisions and this may contribute to the fact that women are not often considered for the top professional positions."

While women now make up almost one-third of officers and board members, they are still under-represented as presidents, holding 22.6 per cent of those positions. There is a big difference in the power women wield between large and small communities. Only seven per cent of presidents of large communities are women; in small communities, it's 30 per cent.

Overall, only 6 per cent of presidents in 1975 were women. That jumped to 17 per cent in 1979, and to 20 per cent in 1986.

In 1975, only 17 per cent of officer and board positions were held by women.

Bonjour Montréal
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Overall, women tend to play a much greater role in small federations than they do in larger ones, at both the lay and professional levels.

Professionally, 18 per cent of federation executive directors are women, although 61 per cent of the staffs are female. There are no women executive directors in large communities and only one in a community classified as "large intermediate."

As well, women tended to be under-represented as departmental directors in larger communities, and are more likely to serve in the number two positions or as associate or assistant directors. Only in the campaign and communications departments have women achieved something close to parity.

"Even in women's divisions, the few male professionals tend to be in the highest posts."

In lay committee participation, women have shown the greatest growth in fundraising campaign bodies. In 1975, only 12 per cent of campaign committee members were women; while now it is 38 per cent.

Women make up the majority on committees dealing with singles, aging and refugees.

Over half of female lay leaders are employed outside the home, either full or part time. Eighty-five per cent are married.

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Environmental safeguards urged

By RON CSILLAG

MONTREAL — We need not see eye-to-eye on how or when the Earth was created in order to rescue it, a session at last month's Council of Jewish Federations General Assembly (GA) on Jewish approaches to the environment heard.

The forum belonged to world-famous astronomer and media personality Dr. Carl Sagan, who held the audience rapt with his tongue-in-cheek slide presentation on whether there is any intelligent life on Earth.

Sagan asked those in attendance to pretend they were extraterrestrials in search of life on the blue planet third from the sun.

From a great distance, it looks as though the Earth is pristine and brimming with life, with large expanses of blue (liquid water), clouds (vaporized water) and an atmosphere (gases containing water).

But as Sagan zoomed in with greater detail, his pictures showed a different story: rapid soil erosion and despoilation, filthy rivers, widespread deforestation and, although not visible to the naked eye, ozone depletion.

Sagan avoided laying blame for our environmental mess:

"No one nation or generation is responsible. We're all in the same boat together," he said, issuing an ecumenical call to save the world: "We need not agree on how the world was made in order to agree on how to save it."

Israel has awakened to environmental issues, noted presenter Yossi Leshem, director of the Society for the Protection of Nature in Israel, described as the largest membership group in the Jewish state.

Leshem said there are "plenty" of references in Judaism's holy texts to humankind's responsibilities for the natural world.

He said Israel's air and water pollution compare to those of a third world nation.

The country's rapidly-growing population, due mainly to immigration, is partly to blame, he said.

Jews must take interest in environmental issues "because that's where our children are," remarked Ismar Schorsch, chancellor of the Jewish Theological Seminary. "Their embrace of the environment is in a quest for spiritual fulfillment.

"Nothing stirs the imagination more deeply than taking a look at the planet from outside," Schorsch said. "Modern science fills us with a sense of reverence. The religious experience can be heightened by science."

Panelists urged Jewish involvement in environmental groups, notably in the U.S.-based Consultation on the Environment and Jewish Life and the National Religious Partnership for the Environment.

NAME GAME

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr Catzman reports on his research in The CJN.

EINSTOSS — FASS

I was intrigued by the name Einstoss, which litereally means a collision. However, I discovered that there is a secondary meaning — a stave in a barrel.

A barrel is fass.

ZARNET

This unusual name borne by friends of mine piqued my curiosity.

I traced it back to an obscure hamlet called Ezernitsa whence devolved the surname of Zarnitski, abbreviated to Zarnet.

RABIN CONGRATULATED

Newly elected CJF president Maynard I. Wishner of Chicago congratulates Prime Minister Yitzhak Rabin of Israel as Leah Rabin looks on, following Rabin's Nov. 18 address at the international plenary of the CJF General Assembly in Montreal. More than 4,000 Jewish communal leaders from North America, Israel and around the world were present for the address. (Robert A. Cumins photo]

Canadian initiatives honored at GA

MONTREAL — Canadians and Canadian initiatives were recognized at last month's Council of Jewish Federations General Assembly (GA) with a number of awards.

Among the winners of the CJF's 1993 Public Relations Awards were:

The Jewish Community Council of Ottawa won a gold award for Best Newspaper (with ads) for the *Ottawa Jewish Bulletin & Review.*

Federation CJA in Montreal won a silver award for Best Newspaper (no ads) for *In Montreal*, and a silver also went to the Winnipeg Jewish Community Council for *The Grapevine.*

A bronze award for Best Newspaper (no ads) went to the Jewish Federation of Greater Vancouver for *Federation.*

A gold award went to the Jewish Federation of Greater Toronto for best newsletter, while the Winnipeg Jewish Community Council took home a bronze award in the same category.

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Honorable mention went to the Jewish Community Council of Ottawa for Best Newspaper Advertising.

Federation CJA in Montreal won a silver award for Best Campaign Brochure and honorable mention in the Best Special Brochure category.

In the category of Best Invitations, the Jewish Federation of Greater Toronto won a gold award, while Federation CJA took a silver.

Another gold award, for Best Poster, went to Jewish Federation of Greater Toronto, with Federation CJA taking honorable mention in the same category.

Federation CJA also won honorable mention for Best Annual Report.

CJF Young Leadership Awards went to Mark Rozenberg and Ellen Flanders, both from Vancouver.

The Harry Silverberg Leadership Development Award went to Martin Bricker of Winnipeg, while fellow Winnipegger Sherryl Steinberg won the Max Nathanson Young Leadership Award.

The Freiman Family Young Leadership Award went to Margo Schwartz of Ottawa and Alan Winer of Toronto.

CJF Young Leadership Awards also went to Rabbi Reuben Poupko and Nancy Clemen, both of Montreal.

The Jon Roskies Memorial Award for New Leadership went to Leonard Lewkowict of Montreal, while the Gertrude and Henry Plotnik Young Leadership Award went to Michael Rackover, also of Montreal.

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CJN Exclusive

Yair Hirschfeld

It's a safe bet that one day, Yair Hirschfeld's students will be studying his exploits. He seems an unlikely candidate for the history books, but Hirschfeld, the rumpled Haifa University history professor, played a pivotal role in the behind-the-scenes, secret talks in Oslo, Norway, which laid the groundwork for the Sept. 13 accord between Israel and the PLO.

Termed one of the silent architects of the deal, it was Hirschfeld who first established secret contact with the PLO in London last December, prompting nine intense months of covert talks that culminated in last August's mutual recognition between the PLO and Israel.

The 50-year-old Vienna born academic grew up in the left-wing Zionist youth movement and is a member of the Labor Party's intellectual circle, called Mashov (feedback). He began probing the so-called back channels as early as 1982, when he organized clandestine get-togethers between prominent non-PLO Palestinians and Laborites.

Hirschfeld was brought to Toronto recently by the Canadian Friends of Haifa University. He was interviewed by The CJN*'s Ron Csillag.*

CJN: *How did the process leading up to the secret Oslo talks begin?*

Hirschfeld: In 1982, I began meeting with Yossi Beilin [then a Labor MK, now Deputy Foreign Minister]. Those meetings strongly intensifed at the end of December 1988. We were prepared to have a dialogue with what we called the PLO inside leadership — the leadership in the West Bank and Gaza. I developed a very close relationship with people like [Palestinian peace negotiator] Faisal Husseini. We normally went to either his or [Palestinian spokeswoman] Hanan Ashrawi's home. We would discuss all kinds of matters. As those [meetings] became more tangible, Yossi Beilin would come in. [Later], there were meetings with Shimon Peres [now Foreign Minister]. So from 1988 to 1992, we established a very close relationship. And it lived through the Likud government.

It was confidential, but it wasn't a secret. And at a certain stage, I went to the prime minister's office and had talks with people there.

CJN: *In those very initial meetings, where was the common ground between the Israelis and Palestinians?*

Hirschfeld: The common ground was both sides understood that we have to find a way to quit this [violence]. Both sides understood there was no way to defeat the other completely.

CJN: *How did Norway come to be involved?*

Hirschfeld: The head of the Norwegian Institute for Applied Social Science, Terje Larsen, came to Israel in May 1992, and expressed interest in providing facilities for back-channel diplomacy with Palestinians. Yossi Beilin had Larsen get in contact with me. We were interested in seeing whether there could be contact [with the PLO] on a research basis and they [the Norwegians] wanted to help provide facilities for a meeting between Faisal Husseini and Beilin.

In late 1992 I went to London and I met [PLO Finance Minister] Abu Alaa, and I knew I wanted to meet him again. We needed someone to offer facilities so we could meet directly without any outside presence. I took a gamble and asked Larsen if he would help, and he did.

The immediate task was to check if we could establish a back channel, to listen to the other side and hear what their opinions were. To get an idea of what the Palestinians thought was quite important to us. To establish contact like that in [public] negotiations, you negotiate on several fronts. The first is to get a Palestinian coalition, which is very difficult and complicated. The second is the coalition on your own side. Then you've got public opinion and *then* you speak to the Arabs.

In a back-channel situation, the only thing you do is speak to the other side and listen [and] whatever you is completely deniable, not only to the outside but also one to the other. So you could say, "Let's check all kinds of ideas and come up with suggestions. Afterwards, we can go back to our people and see if they're realistic or not."

So the idea at the beginning was to do something like an academic brainstorming activity where you look at the issues on the table in the negotiating setup and see if there is any way to overcome existing difficulties.

CJN: *And obviously there were many difficulties to overcome...*

Hirschfeld: When we decided to go to Oslo, we developed certain major guidelines. The first was the guideline of duality. [The] negotiations were based on [the 1978] Camp David [formula]. Camp David speaks about a two-stage solution, where you negotiate for quite some time to initiate an interim Palestinian self-government — who gets the authority? This is difficult for us because it means releasing control of our own issues and taking a lot of security risks.

For the Palestinians, it was difficult because they won't get everything — obviously — and it's difficult for them to get less than the entire cake. The first principle we developed in Oslo was duality [and] that we would transfer authorities for self-government bit by bit, step by step.

The second [guideline] was to say when Israel would withdraw from Gaza. That was important to them and was acceptable to us. And the third guideline was to say, "Let's start a new beginning. Let's turn our back to the old period of hostility and terrorism and create a new relationship of co-operation." And then we checked into other issues: Jerusalem, the importance of [UN resolution] 242 and how elections would be held.

The Palestinians made important concessions and showed they wanted to come to an agreement. And we checked into another thing: whether they were not only interested in making peace but had the power [to bring it about]. So they were asked to show moderation and a constructive attitude in some of the multilateral working groups, those on water rights, economic co-operation, refugees, etc. When all those things came together, they showed on most of the important issues [that] they had adopted moderate positions.

When they showed there was good will, our prime minister and minister of foreign affairs became convinced there was a serious endeavor, and sent Uri Savir [director general of the foreign ministry] and [legal expert] Yoel Zinger to join the Olso delegation.

CJN: *The Western media painted a fairly romantic picture of proceedings in Norway, such as long walks in the woods and wonderful food. Was it more hard-nosed than that?*

Hirschfeld: The first and most important fact is, the meetings in Oslo were direct Israeli-Palestinian, Palestinian-Israeli meetings with no leadership present. After [the leadership] came, we would normally meet Thursday evenings, go to sleep about one in the morning, get up and meet at nine the next morning, and from midnight to Saturday night, work through, often without pause. So the meetings were enormously intense, no breaks, no written agenda, very informal, very open and direct.

There were a lot of crisis situations in Oslo. The important thing about them was that there was no press; everything was completely secret, so when there was a crisis, nobody knew. The Norwegians contributed in many ways. There was a nice atmosphere and good food. After the meetings, we would have a cup of tea or glass of wine with the [Norwegian] Minister of Foreign Affairs and each side would give a report to him.

CJN: *There's been a lot criticism that Israel acted too hastily and that it failed to first test Arafat's ability to control his own forces.*

Hirschfeld: The Likud's hastiness has been that it signed the Camp David Accord in 1978 and since then, they've tried to come to an agreement [with the PLO] and haven't succeeded, in 15 years. If they thought the Labor government would take exactly the same position, they were wrong.

You'll understand better if I tell you a story: A mother had only one son. He was a pilot. She said to him, "You're the most important thing I have in life. I want you to be safe. In order to be safe, please fly very low and very slowly." And the son said, "Mother, I'm very proud I'm the most important thing you have in life, but if you want me to be safe, you must understand that I must fly high and very fast."

So the question is, do you want to maintain the conflict situation, the ongoing terrorism, the quagmire, or do you want to change it and write a new page in history? And if you want to write a new page in history, you have to have enough courage and determination to go ahead. And to go ahead, you have to do it full speed. If you're too hesitant and check every step 25 times, you may not know it but you'll miss the situation, which means you are missing the future, and you perpetuate the hostility and killing forever. That's why they [Likud] were voted out.

CJN: *What about the fate of the settlers, who are in constant danger?*

Hirschfeld: Obviously, neither the settlers nor Islamic Jihad are happy with what is happening. I understand the fears of the settlers. They're asking, "What will be in five years?" And our government is not saying, "We can assure you there won't be concessions on our side." So our government is telling them the truth. And telling them the truth means they can be sure that in the short and medium run, their security is guaranteed. In the long run, the future of the West Bank is going to be negotiated. Anyone who says there was security before [the accord] simply doesn't know the reality. The Green Line existed before the 13th of September and no rational Israeli would go to the West Bank and Gaza. It's now opening up, economically and traffic-wise, and there are a lot of people going there and there are a lot of Palestinians coming to us. The more the peace negotiations succeed, the more threatened [the settlers] will feel and they will try to undermine [the accord]. We have to cope with it.

[The settlers] are desperate. I know the last few weeks have been tough. But Israel is a democratic society. If the government takes decisions, they are for everybody. The security of the settlers is of big importance to everyone. And the government of Israel has to take care of their security. But they have to respect the law. And if they don't, they will pay the price. I don't believe they are criminals. I think they are very righteous people and they will respect the law.

CJN: *These talks took even senior Israeli officials by surprise. Should they have been held in less secrecy?*

Hirschfeld: You have to understand the basic dilemmas of our prime minister and minister of foreign affairs. The basic question was if the government of Israel would take the decision to speak to the PLO officially, did this mean that we [would] reach an agreement on the terms Rabin and Peres were prepared to go along with? Before we had an answer to that question, it made no sense to open [the talks] up. They had to be completely secret because Rabin's tactic was to keep the cards close to his chest, check whether it was possible to come to an understanding with the PLO and maintain the option of complete reversibility. He kept that option until the very end. If the talks had been opened up, you wouldn't have had the [option of] reversibility. So maybe there was a price to pay for such tactics, but I don't know if the price was too high.

In the Norwegian channel, there were two major stages. Since the meeting in London between Abu Alaa and myself and the meetings in Olso — from January to May [1993] — it was [Tel Aviv University professor] Ron Pundak and myself who met the Palestinians, and nobody else. The brainstorming had no official side to it. A professor from Haifa University and his friend meeting Palestinians! It was more than deniable; if anybody had told the press, they wouldn't have written about it. After Uri Savir and Yoel Zinger came in, it was a different story.

At the very beginning, there were two different messages from the Palestinians. One was that they wanted an agreement, and they were determined to come to one. The second message was that on many issues, they were unrealistic. One of my tasks was to show them what was realistic and what wasn't.

CJN: *Did you lose faith at any point during the talks?*

Hirschfeld: At no stage was I totally disillusioned [but] at no stage was I sure we would come to a concrete agreement.

CJN: *For many, Israel got nothing out of this deal and the Palestinians got everything...*

Hirschfeld: I was present when Yossi Beilin gave an interview to an Egyptian newspaper. And they asked the other question: what concessions did Israel give? His answer was, "From our point of view, we didn't make any concessions. We agreed to what we wanted." The truth is, the agreement follows completely the interests we had in mind. So does this mean we didn't get concessions from the other side? The people on the right and in Likud still think in those terms: that what is good for us is bad for them and what is bad for us is good for them.

We are convinced that we have turned a page in history. Economic development for the Palestinians is good for us. Security for them is good for us; security for us is good for them. So we're in the same boat. We've gained enormously from this, and so have they.

Nerland report concerns CJC

By PAUL LUNGEN

TORONTO — A report commissioned by the province of Saskatchewan into the shooting death of a native trapper by a member of the Aryan Nations leaves many key questions unanswered about the incident, a spokesman for Canadian Jewish Congress (CJC) said last week.

The report does not adequately investigate how Carney Nerland received a provincial permit to operate a gun shop even though he was a well known member of the Aryan Nations, said Hal Joffe, national chair of community relations for Congress.

Nerland had taken part in a highly publicized "Aryan Fest" near Provost, Alta. in September 1990 in which he brandished a shotgun and called it "native birth control," Joffe said.

Though the report concluded that Nerland should not have been licensed as a gun store owner, it does not adequately investigate why police did not reject the permit application, Joffe said.

The report did find that police and investigators erred in failing to consider that racism may have been a key motivating factor when Nerland shot and killed native trapper Leo Lachance in January 1991.

The report, however, dismissed suggestions that police and Crown attorneys were motivated by racism when they investigated the shooting death. It also rejected contentions that racism played a part in sentencing.

"We are definite in the view that all of them (Crown, police and judge) acted throughout with integrity and good faith," the report concluded.

The report was commissioned by Saskatchewan Justice Minister Robert Mitchell following a public outcry into the investigation, plea and sentencing of Nerland, owner of the Northern Gun and Pawn Shop in Prince Albert. According to some reports, Nerland, a member of the Aryan Nations and the Ku Klux Klan, is a police informant as well.

Lachance was shot in the back on Jan. 28, 1991 as he left Nerland's gun shop. After pleading guilty to charges of manslaughter, Nerland was sentenced to four years in jail. He may be released as early as Dec. 15.

In its 75-page report, the commission traced the events that led up to the shooting and the subsequent investigation. It found that Lachance entered the shop briefly, that Nerland fired a gun twice into the floor and that as Lachance left the building, he fired another shot (police say, through a closed door) that struck the trapper in the back. The commission suggested police should have investigated whether Lachance was shot inside the store.

"We have concluded that Nerland's indifference to the life of Leo Lachance was rooted in racism and this was the reason for his recklessness," the report concluded. "In that sense, racism was closely connected to the shooting death."

The commission found that because prosecutors gathered sufficient evidence to show Nerland shot Lachance and because Nerland was prepared to plead guilty, they did not fully investigate his ties to white supremacist organizations.

Despite its findings, which concluded that prosecutors acted in good faith in choosing to charge Nerland with manslaughter, the commission came under fire from native leaders, who had called for a murder charge. The commission, they said, ignored reports that Nerland was a police informant and that he may have benefitted from that relationship.

The commission said it was not authorized to reveal the identity of an informer.

Joffe and the commission both agreed that Nerland's racist involvements should have been a key element in the Crown's sentencing arguments but instead, police and prosecutors found no connection between his racist attitudes and the shooting.

Commenting on the report, Mark Sandler, a spokesman for B'nai Brith's League for Human Rights, said "the findings dramatically re-emphasize the urgent need for participants in the criminal justice system to be properly trained to identify and ensure vigorous prosecution of racially motivated crime."

Droege spends time in jail

TORONTO — Wolfgang Droege, head of the white supremacist Heritage Front, spent last weekend in jail when he refused to admit to being convicted in the U.S. for participating in a botched coup attempt in the Caribbean Island of Dominica.

Droege was appearing before a justice of the peace on charges he violated conditions of his bail. When the Crown prosecutor attempted to describe details of the failed coup and Droege's convictions that arose from it, he contended that they were being inaccurately described.

The case was adjourned until earlier this week when Droege's bail was to be reviewed. He is also scheduled to appear in court this week for a preliminary hearing on the assault charge that led to the bail conditions.

Droege had been arrested on assault charges in June, after a wild melee when members of the Heritage Front clashed with anti-racist protesters.

One of the terms of Droege's release was that he not associate with or speak on behalf of either the Heritage Front, the Church of the Creator or the Mountain Church.

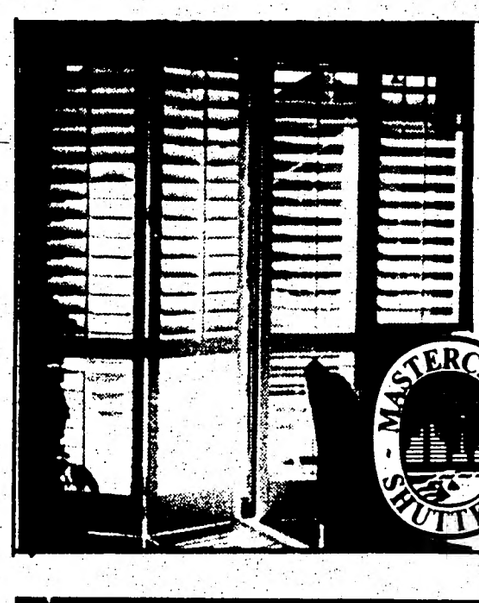
But in August, Droege gave an interview on CBC radio in Montreal and a few days later, he was interviewed by *La Presse*. Canadian Jewish Congress brought the two incidents to the attention of police and Droege was arrested in late September for breaching his bail conditions.

The court ordered him not give interviews related to the three organizations, but on Oct. 8 and later on Oct. 14, Droege appeared in two CBC television interviews.

On Oct. 15, Congress wrote to the intelligence unit of the Metro Toronto police, suggesting Droege was again in violation of his bail terms. He was arrested and has spent about a week in custody.

"This new arrest. . . signals that determined anti-racist and law enforcement action against hatemongers can work," said Joshua Schwarcz, Ontario director of the League for Human Rights of B'nai Brith.

— P.L.



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Canada

Jewish groups support Muslim woman's rights

By DAVID LAZARUS

MONTREAL — Local Jewish organizations were among those — including Muslim groups — that last week were quick to express anger over the expulsion of a Muslim woman from a south shore municipal court for refusing to remove her religious head scarf.

Canadian Jewish Congress, Quebec region (CJC-Q), and the League for Human Rights of B'nai Brith Canada (BBC) each issued statements protesting the ultimatum by Judge Richard Alary of Longueuil municipal court that Wafaa Moussiyne either remove her hijab — a traditional head covering worn by devout Muslim women — or be led from the courtroom.

She chose the latter.

According to the Longueuil court's rules, no headgear is permitted.

Moussiyne's lawyer, Pascal Lescarbeau, said the rule potentially contradicts religious rights as described in the Canadian Charter of Rights and Freedoms.

Last Thursday, Justice Minister Gil Remillard also denounced Alary's action.

"Religious freedom must be respected within our judicial and legal system as stipulated by the Canadian and Quebec Charter of Rights," Max Bernard, chair of CJC-Q's community relations committee, said in the organization's statement, which also asked for an apology from the judge.

"This incident is very troubling. It cannot be accepted in a pluralistic society which cherishes its democratic values and the right to freely practise one's faith."

Allan Adel, regional chair of the BBC League, called the judge's action "totally unacceptable.

"The rights of of all minorities in this province have been diminished because of the insensitivity of this judge to fundamental beliefs and requirements of this Muslim community.

"Wafaa Moussiyne has been dealt with unjustly by a court official who should have known better."

Gregory Bordan, an Orthodox lawyer and member of the BBC League executive who regularly wears his yarmulke in the courtroom, was shocked by Alary's order. His personal experience in courts, without exception, has been that they have gone out of their way to respect religious sensibilities, even to the point of rescheduling court dates to accommodate holidays.

He was unaware of any case in which an Orthodox Jew has been asked to remove his yarmulke in court.

"The thought that any citizen be denied access to a court for wearing traditional clothing is entirely unacceptable," Bordan said.

He also did not know whether the rule prohibiting headgear applied throughout the province. But anywhere such a rule exists, it should be modified or replaced in deference to religious convictions, Bordan said.

In his mind, any such rule is "probably unconstitutional."

David Sultan, a policy advisor with CJC-Q, said rules concerning decorum in the courtroom are contained as addenda to the Directive on Court Practices.

He said judges ordinarily have the discretionary powers to decide what is or is not proper in court.

Israeli political geographer prepares for new boundaries

By MAURICE LUCOW

VANCOUVER — While military officials prepare for the withdrawal of Israeli troops from Gaza and Jericho starting Dec. 13, an Israeli political geographer is working on a "pragmatic" plan for boundaries to separate Israel and its Arab neighbors.

Dr. David Newman, of Ben Gurion University of the Negev, who is a visiting professor of political geography at the University of Calgary under an academic exchange program, spends much of his days and evenings at his computer developing what he calls "different scenarios" to establish the boundaries, if and when peace becomes a reality, between Palestinians and Israelis. He has developed a number of maps showing the areas which will be most affected by an Israeli withdrawal.

Newman is working under a $100,000 grant from the Washington D.C. MacArthur Research Foundation, which he is sharing with Dr. Ghazi Falah, of the Galilee Centre for Social Research.

Newman recently discussed his project at a community meeting in Vancouver at Beth Israel Synagogue and at a symposium for Simon Fraser University students a few days earlier.

Newman told *The CJN* in a phone call from Calgary, prior to his Vancouver visit, that settling the boundaries is not going to be a simple matter of drawing a line on the map, as the British did after World War I when they drew lines in the sand to establish Saudi Arabia and other Arab desert countries.

He said he is addressing matters relating to such issues as the demarcation of the boundary, especially as it affects the settlements, water aquifers and geographical characteristics of the region, such as strategic elevation.

The territorial link between the West Bank and Gaza is a major problem he's coping with.

Actually, Newman said, he and Falah are working on two separate projects as both sides have parameters within which they are operating. The maps being prepared will stress the benefits for both sides, according to Newman.

He said the Green Line, which now separates Israel from the territories and Gaza, was drawn up hurriedly and major changes are needed in various parts of it. But it's a starting point for the future boundaries.

The new boundaries have to take into consideration how the areas affected are to be administered, he said, and in this connection he is also preparing a plan to reform local government in the small towns.

Newman was emphatic when asked if a map is being prepared for Jerusalem, saying "we're not dealing with that now." But he conceded that could be a possibility in the future.

Actual work on establishing the boundaries with the Palestinians has been going on in Israel for several years. A group of about 20 Israeli economists and geographic experts has been studying the situation at the Truman Institute of the Hebrew University.

A lot of detailed "position material" has been organized for the politicians to consider. Newman said he is in close contact with politicians of all stripes and the Truman Institute group despite being in Calgary.

Whatever recommendations he comes up with are not final, he pointed out. It's up to the politicians to use them as reference material and to make the final decisions.

Although he is the son of an Orthodox rabbi who "leans a little to the left," Newman cited an interview he gave *Yediot Achronot*, saying that religious arguments for retaining control of the territories are not realistic. Religion can't be allowed to intervene in the pragmatic process of attaining peace. His research can't be influenced by emotions and ideology — it has to be based on "a rational, neutral analysis of the facts."

He said his sister is "on the right," and "we've had some great family arguments" on the process.

Newman has already done considerable field work on the boundaries and will continue when he returns to Israel in the spring.

Newman has written several books on West Bank settlements and published numerous papers covering "human geography."

Lack of action cited in war crimes cases

MONTREAL — The Canadian Jewish community is growing weary of going "hat in hand" to the Canadian government for progress on the Nazi war crimes front only to see no results, Canadian Jewish Congress (CJC) president Irving Abella said at an annual general meeting here of CJC.

"Time after time," complained Abella, this has been the case.

The invariable results after such meetings have been, "zilch...nothing," he said, alluding to the lack of movement in bringing suspected nazi war criminals to trial.

It has been an "outrageous" situation, Abella said. He said CJC officials hope to meet soon with Justice Minister Allan Rock to press for more progress.

If there is none by the end of March, the deadline given by the previous Conservative government for reconsidering what its approach to the war crimes issue will be, CJC will try a "new tactic" as of April 1, he said, without specifying.

The government seems to be saying that there will be no more war criminals in a few years. And they are right, Abella said.

"We cannot afford to give them a few more years."

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חנוכה געדאַנקען

פון י. ליפסי

אויסער איין שפראַך האָט די גריכישע שבטים אויך פאַראייניקט איין פאָרם פון רעליגיע. אמאָל האָבן זיי פאַרהייליקט די נשמות פון זייערע עלטערן. וועלן דאָס געזעל-שאַפטלעכע לעבן האָט זיך אַנטוויקלט, האָבן זיי אָנגעהויבן דינען די הימלישע קערפערס און נאַטור כוחות, ווי די זון, דעם ים, דעם ווינט א.א. זיי האָבן געהאַט פיל געטער, וואָס יעדער פון זיי האָט, לויט זייער באַגריף, גע-ווירקט אין זיין באַזונדערן קרייז.

מיט דער צייט האָבן די גריכן אויך אַנט-וויקלט פאַרשיידענע געביטן פון קונסט, ווי פאָעזיע, מוזיק, סקולפטור און פיל אַנדערע. פאַרשטייט זיך, אַז זיי האָבן אַדאָפטירט פיל זאַכן פון אַנדערע פעלקער. זיי האָבן די קונסט ראַפינירט צו אַ הויכער מדרגה. מיט דער צייט האָבן זיי אויך אַנטוויקלט אַנדערע וויסנשאַפטן. דער גרויסער פילאָסאָף סאָק-ראַטעס האָט געזוכט יושר און עטיק אין די צווישן-מענטשלעכע באַציאונגען. בכלל האָט זיך די גריכישע קולטור אַנטוויקלט צו אַ גאָר הויכער מדרגה.

עס ווערט דערציילט, אַז וען אַלעקסאַנ-דער מוקדון איז געקומען איינעמען דאָס יידישע לאַנד יהודה - ווי ארץ ישראל האָט דעמאָלט געהייסן -- און דער כהן גדול איז אַרויסגעגאַנגען אים באַגריסן, האָט דער קעניג זיך געבוקט צום כהן גדול. סימבאָליש הייסט דאָס, אַז די קולטור פון עסטעטיק און קונסט, אין דער פערזאָן פון קעניג אַלעקסאַנ-דער, האָט געבויגן דעם קאָפּ פאַר דעם פאָר-שטייער פון דער לערע פון עטיק און מאָראַל. צו ציען דעם געדאַנק אַ ביסל ווייטער זענען מיר, אַז די צוויי לערעס, הגם גאַנץ אַנדערש און ווייט אין זייער אויסזיכט, האָבן זיך באַ-געגנט אין פרט פון טאָלעראַנץ, דרך-ארץ און פאַרשטענדעניש.

דאָס איבערזעצן דעם תנ"ך אין גריכיש איז געווען אַ ווייטערער שריט אין דער זעלבער ריכטונג, צו ווייזן דער העלעניסטישער וועלט די ליכט פון הויכער מאָראַל און עטיק פון תורת משה. ס'איז גאַנץ מעגלעך, אַז מיט דער צייט וואָלטן ביידע קולטורן האַרמאָנירט, און אפילו זיך דערגענצט אויף אַ פרידלעכן אופן.

וואָס איז אָבער געשען? שמאָל-קעפיקע הערשער און געפילאָזע מענטשן האָבן פאַר-וואַנדלט די העכערע אידעאָלן פון דער גרי-כישער קולטור צו אַ לעבן פון געצנדינסט, שכרות, ביליקע שפילערייען און פאַרשוועג-דערישקייט. און אָט אַזאַ לעבנס שטייגער האָבן זיי געוואָלט אַרויפצווינגען מיט ברו-טאַלן כוח אויפן יידישן פאָלק. דאָס האָט גע-צוואונגען די בעסערע עלעמענטן פון פאָלק געגנצלעך צוריקצואווייזן דאָס, וואָס אַנטיו-כוס און די יידישע העלעניסטן האָבן גערופן גריכישע קולטור. פאַרשטייט זיך, אַז דאָס האָט שוין געפירט צום אַנדערן עקסטרעם.

דער קלימאַקס פון דעם קולטורעלן צו-זאַמענשטויס איז געווען דער אויפשטאַנד פון מתתיהו החשמונאי מיט זיינע פינף העלדישע זין. דער אויפשטאַנד און די העלדישקייט פון די חשמונאים ווערט געפייערט אינעם יום-טוב חנוכה.

מדינת ישראל איז נישט אויסלאַנד

די פאָליציי אין דמשק, הויפט-שטאָט פון סיריע, האָט געשיקט רופן אַ יד און אים גע-פרעגט ווי ער הייסט.

משה סיתון -- איז געווען דער ענטפער.

און נאָענטע קרובים אין אויסלאַנד האָסטו?

ניין, איך האָב קיינעם נישט אין אויסלאַנד! אין אַ צייט אַרום רופט מען אים ווידער אין דער פאָליציי. און מען פרעגט אים:

-- ווער איז אברהם סיתון, פון תל אביב?

-- דאָס איז מיין ברודער -- זאָגט ער.

-- און ווער איז יצחק סיתון, פון חיפה?

-- אַ שוועסטערקינד.

-- האָסט דאָך געזאָגט, קלאַפט דער פא-ליציאַנט אין טיש, אַז דו האָסט נישט קיין נאָענטע קרובים אין אויסלאַנד און אָט האָסטו צוויי ברידער אין מדינת ישראל!

ענטפערט משה:

-- איך האָב געזאָגט דעם אמת. מיינע קרו-בים געפינען זיך נישט אין אויסלאַנד נאָר בייַ זיך אין לאַנד, אין מדינת ישראל. אין אויס-לאַנד בין איך...

Tension high as withdrawal nears

[Cont'd. from page 1]

Two Israelis died after gunmen with the Islamic fundamentalist Hamas movement opened fire on their car, which had stalled on a road near Ramallah in the West Bank.

That incident led Jewish settlers to hold demonstrations and set up roadblocks throughout the West Bank.

Palestinian youths stoned the car of Rabbi Moshe Levinger, head of the Jewish seminary and settlement in Kiryat Arba.

Settlers later attacked Palestinians in Hebron, and one Palestinian was killed. Three residents of Kiryat Arba were arrested in connection with the killing.

The Israeli army called the settlers' actions "provocation," while the settlers claimed self-defence.

A total of five settlers have been arrested and more arrests are expected.

Measures to curb the violence, by both Palestinians and Jews, were discussed in the cabinet's weekly meeting.

Education Minister Amnon Rubinstein said Sunday's bus attack in such a central location was a very serious one.

It "makes it incumbent upon us to fight terrorism and to hunt for these assassins," he said.

Rubinstein also said the government would do everything within its power to combat the lawlessness of the settlers and to bring those responsible to justice.

"We are passing through a very difficult phase," he told Israel Radio. "We don't see the results of our agreement with the PLO, but we see only the problems created by those Arab terrorists and some of the settlers who want to sabotage the peace process."

Health minister Haim Ramon demanded action against the Jewish "rebels."

"Today there is a very tough cell among the settlers which has decided to break the law and essentially declared rebellion against the rule of law in the State of Israel," Ramon said after Sunday's cabinet meeting.

"I propose that the Israel Defence Forces would deal with this cell the same way that they deal with lawbreakers on the Arab side," he said.

The bus attack provoked new charges by the opposition that the government's security policy is misguided and ineffective.

A Likud party spokesman said Prime Minister Yitzhak Rabin should abandon the dangerous compromises he has made on security during negotiations with the PLO.

The nationalist Tsomet Party said the attack was further proof the agreement of principles with the PLO is unsound because the PLO cannot control the Palestinians.

Police Minister Moshe Shahal said the government would not be persuaded to change its course toward peace.

Meanwhile, U.S. Secretary of State Warren Christopher, on an official visit in Jerusalem, made an appeal to parties in the region to refrain from violence.

Ziyad Abu Ziyad, a former negotiator for the Palestinians, said the continuing violence in the territories was to be expected, given the provocation by the settlers and the continued Israeli military presence.

Despite talks on autonomy for the Gaza Strip and Jericho, no change has taken place in the lives of the Palestinians, he said.

Attorney General Michael Ben-Yair, meanwhile, made waves when he called the Council of Jewish Communities in Judea and Samaria (Yesha) a rebellious body that needed to be watched (see p. 11).

The council represents more than 100,000 residents of the territories and is vehemently opposed to the accord with the PLO.

PALESTINIAN UNREST

Palestinians at the Islamic University burn both the Israeli and American flags in a protest against the peace accord signed by Israel and the PLO. The protest was held during election campaigning by Muslim fundamentalists in the university. [RNS/Reuters photo]

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LATNER, Temmy, (*nee Florence Weinstock*) on Monday, November 29, 1993, at home surrounded by the family she loved. Predeceased by her parents Hinda Leah and Arthur Weinstock. Beloved wife and life partner of Albert, dearest mother to Steven and Lynda Latner, Elise and Patrick Assaraf, Michael and Karen Latner and Joshua Latner. Adored grandmother of Lily, Jack, Yael, and Phoebe Latner, Hinda Leah and Ely Assaraf , Aaron, Elisabeth and Joseph Latner. Sister of Renee Hardoon. Lovingly remembered for her goodness, her gentle ways, her great dignity, and the beauty she created with her gifted hands. Funeral services were held at Beth Sholom Synagogue, Monday, November 29, 1993.

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Hadassah-WIZO makes plea at convention for Arad's release

By LEORA FRUCHT

JERUSALEM — Over 500 members of Hadassah-WIZO of Canada convened in Israel recently for the organization's 34th National Convention.

The gathering marked the culmination of the 75th anniversary celebrations of Canada's largest women's Zionist organization, which has over 17,000 members in 43 communities.

At the convention, the third one to be held in Israel, the organization called for the release of captured Israeli navigator Ron Arad, and for the commuting of the sentence of convicted spy Jonathan Pollard.

For the first time, the movement also passed a resolution demanding that rabbis find halachic solutions for "agunot," Jewish women whose husbands refuse to grant them a Jewish divorce or "get." The resolution criticized both the rabbinic authorities and the Jewish community at large for doing too little to relieve the plight of agunot, and urged its members "to stand together to resolve this injustice ... and to persist ... until there are no more agunot."

At the gala opening, the Hadassah-WIZO Organization of Canada paid tribute to three of the architects of the Israel-PLO Accord, honoring the Norwegian husband and wife team of Mona Juul and Terje Larsen, who acted as mediators, and Uri Savir, director general of the Foreign Ministry. The three addressed convention delegates at Tel Aviv's Independence Hall. "It was in this same ballroom that Prime Minister Menachem Begin spoke to our Convention in 1977, extending an invitation to Egyptian President Anwar Sadat," noted outgoing National President Esther Matlow.

Regarding the accord, newly elected National President Judy Mandleman told *The CJN* that the organization "wholeheartedly supports the peace process on which the government of Israel has embarked." She added that "many of us have butterflies in our stomach regarding the accord. And we certainly felt revulsion when Prime Minister Rabin shook hands with Arafat. But we also felt and saw his courage and the courage of the people of Israel. We support the position of the State of Israel and always have."

The group was also addressed by Israel's president Ezer Weizman, Jerusalem's newly elected mayor Ehud Olmert, and by Canadian ambassador to Israel Norman Spector.

At the gala closing in Jerusalem, the organization presented its Canadian Award to Reverend James Leland, a United Church pastor in New Maryland, New Brunswick. The award, a tribute to a Canadian citizen who has made a significant contribution to human welfare and to the common good of Canada, Israel and Hadassah-WIZO, was given to Leland in recognition of his 20-year battle against racism and discrimination. The pastor was instrumental in initiating and implementing a Holocaust studies program in the New Brunswick school system, and launched a campaign against teacher Malcolm Ross, the alleged author of hate literature. Leland was responsible for the passage of a United Church resolution condemning anti-Semitism.

National executive vice-president Lily Frank was presented with the Rebecca Sieff Award, as well as a seat on the World Zionist Organization, in recognition of her 25 years of devoted service to Hadassah-WIZO. Frank, who was the personal secretary of WIZO founder Rebecca Sieff, said she was overwhelmed by the special honor.

Much of the ten-day convention consisted of visits to Canadian Hadassah-WIZO's many projects in Israel. "It was like a workshop on wheels," said Esther Matlow. "People could see with their own eyes what they have been working for, and in most cases they never dreamed that their efforts could have resulted in such great accomplishments."

During a particularly moving evening, members saw for themselves some of the remarkable results obtained at the Hadassah-WIZO Canada Research Institute, under the direction of prize-winning educator Dr. Reuven Feuerstein. After several years of treatment at the educational centre, youths who had been diagnosed as autistic, severely retarded, or suffering from Down Syndrome were now employed by the Israel Defense Forces. The members of this special "Yehuda Division" perform a variety of important tasks in the army, ranging from tank repairs to kitchen work. Several of them, wearing army uniforms, joined Feuerstein at the convention and described their pride and satisfaction at being able to contribute to the army and to society.

Other highlights included a visit to the Hofim Absorption Centre for Ethiopian Youth near Acre, one of five youth aliyah projects supported by Canadian Hadassah-WIZO, and a trip to Hadassim, a WIZO school that provides programs for Russian and Ethiopian immigrants and disadvantaged Israeli youth.

An unsual first at the convention was a communal bat mitzvah held at Mount Scopus. Forty-five delegates participated in the ceremony, after having completed a preparatory study course. They led the congregation in prayer and read from a Torah brought over especially from the tiny Jewish community of Yarmouth, Nova Scotia.

Israel steps up lobbying effort to commute Pollard's sentence

WASHINGTON (JTA) — The Israeli government appears to be stepping up its lobbying effort on behalf of Jonathan Pollard, as the Clinton administration moves closer to a decision on whether to commute the convicted spy's life prison sentence.

Israeli Justice Minister David Libai met here privately last week with Attorney General Janet Reno, who is expected to submit a recommendation on Pollard's fate to President Clinton within a couple of weeks.

Libai urged her to "assist the president in making a favorable decision" on the case.

He told her that in light of Israel's planned release of thousands of convicted Palestinian terrorists, the Israeli public expects the "same gesture" from the United States.

The Pollard issue dominated half of the hour-long meeting, according to Libai, who spoke to reporters afterward.

Reno told the Israeli justice minister that she had not yet received the materials from Deputy Attorney General Phillip Heymann necessary to make a recommendation on Pollard, the former U.S. Navy intelligence analyst who was convicted in 1986 of passing classified information to Israel.

The Justice Department will not say when Reno plans to give Clinton the long-awaited recommendation on the Pollard case.

But sources say a recommendation is imminent, and anticipation has been heightened by the fact that presidential pardons and commutations are often made on the eve of the Christian new year.

Support for Pollard has been building in the organized American Jewish community, most of whose leaders now believe the life sentence he received was too severe, considering that the classified information was provided to an ally.

Until recently, the Israeli government had not made a major issue of the case, perhaps sensing a potential irritant in relations with Washington.

But Prime Minister Yitzhak Rabin wrote a letter requesting clemency to Clinton earlier this year, and he discussed the case with the president directly during a White House visit last month.

The heightened activity and expectations concerning the Pollard case have touched off a wave of speculation about what the United States is being offered for the convicted spy's release.

The Forward, a New York-based weekly newspaper, reported Nov. 19 that a prominent Israeli activist had proposed a plan to the White House concerning a commutation of Pollard's sentence.

The confidential document reportedly promised that if Pollard was released, he would maintain a low profile, he would not return to Israel as a "national hero" and a prominent Israeli figure would act as his custodian.

A source familiar with the case said Pollard had indicated in the past his desire not to be considered a heroic figure, and his willingness to keep a low profile if released.

But the source added that the proposal's provisions would probably not be sufficient to attain Pollard's release, and that a decision by the administration to free Pollard would likely be based on other grounds.

Rumors of a spy swap, in which Israel would release a prisoner in exchange for Pollard's freedom, have circulated among circles close to the case for a couple of years.

A recent letter in *The New York Times* called for Israel to release Mordechai Vanunu in exchange for Pollard. Vanunu is an Israeli convicted of treason for leaking information on Israel's nuclear capability to the British press.

The letter urged Clinton to recommend Vanunu's release to Rabin in order to demonstrate U.S. opposition to nuclear weapons proliferation.

A full-page ad in the *Times* last week, signed by hundreds of North American communal leaders and organizations, called on Clinton to commute Pollard's sentence.

Sources also note Israel's recent release of Yosef Amit, an Israeli imprisoned for spying for an unnamed country, which, according to *Moment* magazine, was in fact the United States.

Pollard activists had previously suggested trading Amit for Pollard.

U.S. officials have denied, however, that an American spy was imprisoned in Israel.

Kahane Correction

An article in last week's *CJN* stated that Binyamin Ze'ev Kahane, son of the late Rabbi Meir Kahane, addressed a hall at the Toronto Zionist Council. In fact, Kahane rented the hall at the Toronto Zionist Centre. His talk was sponsored by Kahane Chai.

Population shifts recorded

[Cont'd. from page 1]

and Toronto (16,855). The numbers may be far less, but the impact of immigration is felt strongly in Edmonton and Calgary where one out of eight Jews arrived in Canada in the past decade.

Inter-provincial migration also contributed to the growth of Vancouver and Toronto, and to the slowing of the decline in Montreal. Between 1986-1991, Toronto received 2,830 Jews from other provinces; Vancouver, 1,065; and Montreal, 1,025.

The latitude the census provides for ways of Jewish identification point to changes in how people view their Jewishness. Overall, one out of 10 Jews identifies ethnically only, but there is a wide variation by city.

Montreal and Toronto have the lowest rate of Jews who see their being Jewish solely as an ethnic/cultural definition, 4.5 per cent and 6.3 per cent, respectively.

In Vancouver, at the other extreme, 26 per cent identified as Jews ethnically, but not as a religious group.

As others have argued, the authors concur that ethnic Jewish identification alone may be a weaker "communal bond" than religious identification.

"We find a very direct relationship which supports this hypothesis: the greater the percentage of Jews who identify only along the ethnicity dimension, the higher the percentage of persons who identify (at least partly) ethnically as Jews with some other religion," they say.

Close to 50,000 persons are in this later category (at least part ethnically Jewish but professing a religion other than Judaism) and the highest proportion are in Vancouver and Halifax, as compared to the total Jewish count.

The authors also find a "very strong correlation" between communities with high intermarriage and weak religious Jewish identification.

"The larger the community and the deeper its historical roots, the higher is its religious identification and the lower its intermarriage rates."

The average age of the Jewish community continues to rise, with 17.3 per cent of Jews in 1991 being 65 or more. But the 55-64 years age group is decreasing, suggesting the aging trend may level off temporarily by the year 2000.

Those communities that have lost people — Winnipeg, Windsor, Montreal — are the oldest, while London, Hamilton and Saskatoon have the highest percentage of children under 14.

Over 8 per cent of Canadian Jewish families are headed by a single parent, which translates into more than 10,000 Jewish children living in such a family. Vancouver has the highest percentage of single-parent families.

Next week: A look at what the 1991 census reveals about intermarriage, education, occupations, the status of women and poverty among Jews in Canada.

Netanyahu warns of accord's results

[Cont'd. from page 1]

Netanyahu called on Rabin to "insert a safety valve" into the accord's terms.

Likud is bound by international covenants to honor the agreement, he said, but changes are needed.

Some of Likud's ideas include a Palestinian police force of up to 2,000 in Gaza instead of the 15,000 planned.

"That's not a police force, it's an army, a terrorist army par excellance. In all of Israel, there are 17,000 police."

The Palestinian force has recruited "convicted killers" from Yemen and Algeria and will include members of Hamas and other radical groups, he warned.

Another Likud plan is to view the army's redeployment from Gaza, planned to begin Dec. 13, as "a test case."

Netanyahu would wait for one to two years after Israeli withdrawal from Gaza. "Let's see if the PLO stops terrorism. Let's see."

If it does, then plans can proceed. If not, then the accord would be "null and void."

The Likud leader would grant complete autonomy to Palestinian population concentrations, but open areas, like the Jordan valley, would be autonomous under Israeli sovereignty.

"Is this what the Arabs want? No. They want everything," he said. "But they have no option but to negotiate."

A completely independent Palestinian state on Israel's doorstep "will lay the ground for a future war."

The "only peace that will endure is one that leaves Israel with the capacity to defend the peace."

Netanyahu's hunch is that Rabin will call early elections before his term is up in 1996 "because the government is in real fear of public opinion."

And the Likud leader called for immigration levels to Israel to climb to 200,000 a year for the next decade.

After his talk, Netanyahu was mobbed by well-wishers. He later sat and talked at length with Elaine Zeitz, Canadian spokeswoman for Jonathan Pollard and Pollard's fiancee.

Cabinet members blast settlers for recent violence

JERUSALEM (JPFS) — Settlers involved in last weekend's violence in Hebron were sharply censured in last Sunday's cabinet meeting by various ministers and by Attorney-General Michael Ben-Yair, who called the Council of Jewish Communities in Judea, Samaria and Gaza (Yesha) a "seditious" organization."

Much of the meeting dealt with the violence, in which one Palestinian was shot to death and five others wounded.

Among those who spoke most strongly against the settlers involved in the violence was Agricultural Minister Ya'acov Tsur.

He termed the incident "Jewish terror," and said those responsible want to use the atmosphere created by recent terror attacks to torpedo the peace process.

In Hebron, meanwhile, settlement leaders held a press conference to give their version of the weekend's events.

Hebron spokesman Noam Arnon said Friday's shooting came in response to a barrage of rocks, and he insisted the shooting was in self-defence.

The council last week said it will form an organization called Hashomer to enlist volunteers from inside the Green Line to defend the settlements.

A number of council leaders said that at a later stage these volunteers will also be asked to patrol roads outside the settlements.

Ben-Yair said such a group would be illegal.

Council spokesman Aharon Domb said Ben-Yair is under pressure from "hostile" government ministers to delegitimize the settlement movement, and that his statements are "without foundation."

Communications Minister Shulamit Aloni also spoke out against the incident at the cabinet meting, and called on the government to help settlers who want to move back inside the Green Line.

"I have letters from settlers who were sent there by the government. They went there to build homes and families, but now don't want to be involved in the growing problems. I think the government which sent them there is obliged to help them leave if they want to."

Only Economics Minister Shimon Shetreet spoke in a different vein, saying he is worried about characterizations of all settlers as extremists.

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The News in Brief

Koffman To Resign from Vaad

OTTAWA — Gerry Koffman, executive director of the Jewish Community Council of Ottawa, announced his resignation recently. He will step down in June, 1994. Koffman has been executive director of the council, also known as the Vaad, for the past five years. He moved to Ottawa from Winnipeg, where he was director of the United Jewish Appeal campaign. He has not announced any plans for the future.

* * *

Monument for Rabbi Steinberg

TORONTO — A monument in memory of Rabbi Sheldon Steinberg, who died this past summer, will be unveiled in Israel on Dec. 27. Rabbi Steinberg, the late chaplain of Jewish Family & Child Service, was buried in the Jewish state. The unveiling will take place at 9:30 a.m. at the Eretz Hachaim cemetery, Mifgash Shamshon, Yeshiva College Alumni Association section, zone 5, number 153. A bus will leave for the cemetery from the Mariah hotel in Jerusalem at 8:30 a.m.

* * *

BBC Leaders in Europe, Israel

TORONTO — A delegation from B'nai Brith Canada (BBC) returned recently from the Czech Republic, Romania and Israel. BBC president Gabriel Nachman, executive vice-president Frank Dimant and Brian Morris, chair of BBC's Institute for International Affairs discussed discrimination and possible joint human rights projects with Lubos Dobrovsky, chancellor of the Czech Republic in Prague. In Bucharest, Nachman and Dimant met with Romanian Prime Minister Nicolae Vacaroiu to discuss Canadian investment in Romania as well as isolated incidents of racism. In Israel, Nachman and Dimant assessed the impact of the Israel-Palestinian peace accord by speaking to Jewish residents of Bet El, in Samaria, as well as to Palestinian leaders including Faisal Husseini.

* * *

Regret Over Fatah Killing

JERUSALEM — Prime Minister Yitzhak Rabin last week voiced regret over the IDF's killing of a former Fatah Hawk member who had earlier turned in his weapons. "The killing of a Fatah Hawk member in Khan Yunis after he turned in his weapons created a quagmire," Rabin said. After talks with French President Francois Mitterrand in Paris, Rabin told reporters that violence was turning an increasing number of Palestinians and Israelis against the Israel-PLO accord, but that he would pursue his peace policy. He blamed some of the violence on Damascus-based opponents of the September 13 accord.

* * *

Binyamin Kahane Arrested

JERUSALEM — Kahane Chai leader Binyamin Ze'ev Kahane, son of the late Rabbi Meir Kahane, was arrested by police when he stepped off a plane at Ben-Gurion Airport last week after a trip that took him to Toronto. Kahane is wanted for failing to appear in Hadera Magistrates Court in 1991 to face charges of rioting in the Wadi Ara area. Israel Radio reported he was carrying $30,000 in cash at the time of his arrest.

* * *

IDF to Trim Service

TEL AVIV — The Israel Defence Force (IDF) is planning to trim four months from the current three-year term of compulsory army service for young men. IDF chief of staff, Lt.-Gen. Ehud Barak said the measure would be put into effect as soon as new regulations are approved by Prime Minister Rabin. The reduction in length of service will begin with men inducted into the army earlier this year and be completed by 1997. Women soldiers are not affected by this measure, as their length of service — two years — was cut by one month in October. Changed political circumstances and an increase in the number of recruits from Ethiopia and the former Soviet Union in recent years were factors in the reduction in compulsory service.

* * *

Meat Plan Cooked Up

JERUSALEM — To shore up the Labor coalition, Israel's cabinet last week approved legislation that will give the government a monopoly on Israel's meat production. Prime Minister Yitzhak Rabin viewed the measure as a means of bringing the fervently religious Shas party back into the coalition, a step that would significantly strengthen the government's majority. The cabinet had previously sought to privatize the country's meat production, but the High Court of Justice recently ruled that once the importation of meat was private, an earlier ban on the import of non-kosher meat could no longer stand. By retaining the government monopoly on meat production, the ban on non-kosher meat can be maintained.

* * *

Teddy Bids Adieu

JERUSALEM — The era of Teddy Kollek officially ended last week here at the first meeting of the new Jerusalem city council. Just three weeks after being soundly beaten in the mayoral election by Ehud Olmert, Kollek, 82, officially announced his resignation from the council. As Olmert and President Ezer Weizman looked on, Kollek was given the honor of opening the meeting, at first praising the new mayor and council, and then warning of the dangers he saw in the city's new leadership.

* * *

Peace Could Boost AIDS

JERUSALEM — Peace could promote the spread of AIDS here, as open borders and casual sex with foreigners are liable to increase the risk of infection, Health Minister Haim Ramon warned prior to last Wednesday's World AIDS Day. Ramon said he was pleased to report that only 145 HIV carriers were discovered during the first 10 months of the year; if this relatively slow pace continues, there will be 174 newly discovered HIV carriers in all of 1993, compared with 201 last year. The decrease, however, could be attributed by fewer individuals voluntarily being tested.

* * *

Moonie Event Attracts 100

JERUSALEM — Amid chants from ultra-Orthodox protesters urging participants to "listen to your own religion," about 100 people boarded buses from Jerusalem's Holiday Inn Crowne Plaza and traveled to the Ambassador Hotel to hear the wife of Rev. Sun Myung Moon speak last week. The event had been moved from the Crowne Plaza following pressure on the hotel by the Lev L'achim anti-missionary organization.

* * *

Remains of the Day

TEL AVIV — Thirty-eight skeletons found in a cave in the Judean wilderness above Jericho six years ago have proved to be members of a single family. Archaeologists and anthropologists who carried out minute biochemical examinations of the bones found a common genetic defect in all of them, proving that the male and female adults and children were of the same family. Scraps of parchment found in the cave disclosed that Yehoya Bar-Levy and his family had taken refuge in the cave at the time of the Bar-Kochba revolt nearly 2,000 years ago. They apparently died of asphyxiation when the Romans built fires at the entrance to the cave.

* * *

Valuable Stone Recovered

JERUSALEM — A stone stolen two weeks ago from Oren Gate, one of the gates that led to the Temple Mount, has been recovered. The extremely valuable stone was discovered in recent excavations in the Western Wall tunnel. A craftsman specializing in stonework is suspected of stealing the stone for use in preparing mezuza holders he wanted to sell. The man reportedly obtained temporary entrance to the site and allegedly stole the stone, but officials tracked him down.

* * *

Hungary, Israel Discuss Ties

BUDAPEST — Israeli Deputy Defence Minister Mordechai Gur completed a six-day official visit here last month during which cooperation between the two countries, notably in the area of military technology, was discussed with Hungarian officials. During the visit, Gur and Defense Minister Lajos Fur discussed Israel's offer to help modernize Hungary's Russian-made military hardware. Israeli firms have expressed interest in the past in helping modernize Hungary's fleet of Russian-made MIG-21 and MIG-23 fighter planes. Gur came to Budapest from Prague, where he visited the 1,000-year-old Jewish Quarter in the Czech capital.

Front Line

Extremist elements determined to derail peace plan

By YESHAYAHU ANUG

So much is reported and misunderstood these days about the status of the peace process, that it is useful to separate truth from politically motivated speculation.

The gap between the two widens as time goes by, but should be closed before the 13th of December — or shortly after — with the signing of the document which is to finalize the details of implementation in Gaza and Jericho.

Yeshayahu Anug

Meanwhile, those on both sides who are determined to undermine any settlement are very active and get more public and international attention than those who silently try to accommodate their differences.

Behind the gloomy reports that speak of failure, and despite the bloody clashes in the territories, there are strong indications that both sides want to reach their goal. Their handshake in Washington is more important than the pitfalls contained in the vague agreement they have signed. It was obvious at the time that the "Declaration of Principles" had to be open-ended if it was ever to be signed. It was also clear from the start that this will be the main source of all the difficulties that must now be sorted out.

In the territories, especially in the Gaza Strip, Hamas as well as dissidents of Arafat's own Fatah carried out a number of provocative terrorist acts in defiance of the official PLO leadership.

When the Israeli security forces reacted to the turbulence more strongly than one would have expected in a period of declared conciliation (and in the process also made some inexplicable mistakes), the PLO leadership far away in Tunis expressed solidarity with the victims of the repression and had little to say about the Arab violence that had provoked it.

But the elimination of extreme subversive elements by the Israeli security units served PLO interests well, since their own security groups will shortly have to maintain law and order in the same area.

It was also noted that during the recent operations, a number of Hamas terrorists were killed in battle or apprehended by Israeli security forces. Some of them were notorious murderers of Jews and Arabs, who until now had managed to avoid Israeli capture. This series of unusual Israeli successes gave rise to rumors in the Palestinian camp of secret PLO — Shin Bet co-operation. True or not — we shall never know.

Negotiations are currently taking place between Israel and the PLO over still unsettled issues, such as the extension of the autonomous enclave around the city of Jericho and the new deployment of the IDF in the Gaza Strip where Israeli settlements are to be secured by Israel during the interim period.

The problem is seriously complicated by the presence of a few isolated settlements — one consists of only four families — in the centre of the strip; the others are on the periphery. The evacuation of such a small number would greatly facilitate the task of the IDF and avoid risky confrontations, but would be too touchy politically to be considered at this stage.

The prospect of bloody clashes between subversive Arab elements and unruly Jewish settlers once Palestinian autonomy is established there, is the common nightmare of both sides, who are eager to pass the test of peaceful co-existence without which there can be no further progress in the broader peace process.

Everybody knows that the real challenge will come when the Palestinian police are in place. And at present nobody here has the faintest idea how this unit, which will be composed of a mixture of local and imported elements, will function or behave.

There is understandably great tension among the settlers in the West Bank and the Golan. It is wrong and much too simple to regard them all as an intransigent crowd opposed to peace or to any pragmatic solutions. They are, in fact, collectively insecure, and they have a right to know what the authorities intend to do for them.

The government has finally come to the conclusion that slogans alone will not facilitate any constructive dialogue with this community that lives where it does as a result of the misguided political and financial encouragement of all previous Israeli governments since 1967. When Labor lost the 1977 elections, there were only 5,000 settlers (not counting those on the outskirts of Jerusalem), mostly in unpopulated Arab areas. But later, during the Likud and Likud-Labor years of government, some 100,000 were added almost everywhere in the West Bank with the undisguised purpose of making a territorial compromise impossible.

Now that this objective has failed, if the peace process is to succeed at all beyond the intermediary period, then, when the new frontiers are drawn, some settlements will be safe in Israeli territory, while others will presumably be abandoned by the settlers themselves, even if they are contractually permitted to remain under undefined or Arab jurisdiction.

It is therefore not surprising that a few Knesset members of coalition parties are now proposing legislation whereby settlers who want to leave the territories and return to green-line Israel will be offered alternatives or compensation. This timely initiative has caused upheaval in many quarters and may not go very far at the moment. But it has broken an unrealistic taboo.

Meanwhile, some stubborn settlers are threatening various acts of insubordination designed to stop the peace process altogether.

For its part, the government is cautiously beginning to indicate how far it is prepared to go in order to carry out its commitments to the Palestinians. Will this be enough for the peace process to succeed?

It is furthermore still unclear whether the other side will be able to play an equally constructive part, even if it intends to cooperate. How strong and influential is the PLO? Nobody can tell. And the uncertainty will not be lifted until the PLO is in place.

A further complication is the Syrian role in the negotiations. Will it be a partner in a solution or the spoiler of a regional settlement.

The internal strength of the government is still fragile and the course of the peace process will have a decisive effect on it. The elusive Shas party still has to make up its mind if it will return to the coalition. It will probably not join the opposition either, but try to trade its support of the government for concessions it will otherwise not receive.

The rightist opposition, under the uncertain leadership of Likud, is in bad shape too, and has failed to win a non-confidence vote 31 times, but it will try again. And a number of Labor MKs are threatening to join the pro-Golan lobby.

Never before in Israel's parliament has a government been so uncertain of survival, so endangered by unpredictable alignments in the Knesset, and at the same time so heavily engaged in a gigantic effort to change the country's history.

To maintain the momentum, the principal protagonists in this peace process are like obsessed cyclists climbing a steep mountain road. They are nearly exhausted but they cannot stop and they still hope to reach the promised peak.

They shall sit every man under his vine and under his fig tree, and none shall make them afraid

Bible: Micha, 4:4

The Sayings of The Excitable Fathers revealed

By ALLAN GOULD

Over the past few months, much like hundreds of thousands of Jews before me, I have been studying the thoughtful, inspired Pirke Avot, often translated as either The Ethics of the Fathers or Sayings of the Fathers.

Well, imagine my surprise to discover that a far more recent version, called Perry Abbos, or The Excitable Fathers, was recently discovered stuffed inside the Western Wall in Jerusalem. Fortunately, large chunks of the manuscript were missing. Personally, I have no idea who wrote this later work, but I strongly believe that it should be punishable by not less than five sittings through the sermons of a congregational rabbi whom I know in Pittsburg. You decide for yourself:

(THE SAYINGS OF) "THE EXCITABLE FATHERS"

Introduction: All Israel has a portion in the world to come. It's *this* world that seems to be the problem, especially in Eastern Europe, and for this, there are no guarantees.

Chapter One:

Verse one: The men of the Greatest Synagogue in the Suburbs used to say three things: Be careful when buying a used car; raise up other's hackles at all times; and do not fence anything which can be traced easily.

Verse three: Shoshana the Balabusta noted: Don't be like teenagers, who act nicely for the use of the car. Be like teenagers who don't expect any reward for good behavior whatsoever. In other words, act utterly unbelievably.

Verse four: Jose, the Hispanic child of Herb, once said: Let your house be a place for meeting wise people and exchanging wise thoughts, which pretty well eliminate the Bundy family and *America's Funniest Home Videos*, does it not?

Verse four, part two, section A, which is why we need lawyers: Jose said, Let your door be unlocked, but your insurance paid up. Sit in the dust of the wise, for with an unlocked door, your furniture will soon be gone, anyway.

Allan Gould

Verse five: Max declared: Invite the poor over for dinner; this will make you feel wealthier than you are. Do not gossip with women when you have Geraldo to do it for you.

Verse six: Joshua, son of Marvin, once insisted: Get yourself a lawyer, for they can be easily bought; get a fourth for bridge; trust all men totally, but count your fingers after shaking their hands.

Verse seven: Rabbi Robbins, born Rabinowitz, declared: Move away from a bad neighbor, for your real estate values shall surely crumble. Nor should you hang around with the wicked; they will probably seek you out, anyway.

Verse 10: Gerald and Gloria said: Love to work, pay your taxes and if you hire an illegal immigrant as a babysitter, make sure you keep track of all documents, or you can kiss any future career in the government goodbye.

Verse 11: Watch what you say, for when President Nixon was caught, they all listened to his tapes and he became the laughing stock of the world.

Verse 12: Ryan and Jennifer suggested: Love peace and run after peace. But if it is with Yasser Arafat, keep your powder dry, alas, alas.

Verse 13: It used to be said: If you don't use a computer, you shall be left in the dust. And if you misuse your fax, others will probably report you to the authorities.

Verse 14: A macher once said: If I don't vote for myself, who will vote for me? And if I care only about being elected to the shul board, what am I? And if the meeting doesn't start within two hours after it was called — then when?

Verse 15: Find time to read a book. You can always tape that stupid show and watch it later. Say little and do much, unlike those guys you keep re-electing to public office; greet everyone with a joyous smile — they will wonder what you are up to, and it will drive them to distraction.

Verse 16: Hire a teacher. Most of them are starving, especially those crazy enough to work in Jewish schools.

Verse 17: Simon says great use of words causes sin, especially if they are said over one of those 900 numbers, where they tend to talk dirty.

Verse 18: The chicken is preserved by three things: Through cloves, through garlic and freezing can help too.

Chapter Two:

Verse one: What is the right profession for a Jewish boy or girl to choose? Medicine is O.K., unless it is socialized; law is alright, if you don't get caught. But a family business is the best of all.

Verse two: Everything you sell is written in a book, so be aware that you can be audited at any time. Reb Scott added: If you plan to go into Jewish education, better keep your day job. Indeed, noted Moishe Zekaynim the Elder: If you work for a synagogue, whether as a cantor, a shamas, or even as a lowly rabbi, do not expect kovod (honor): For, while it is not easy to be a Jew, it's even less easy to work for one.

Verse three: Watch how you deal with elected officials, for incumbents often get dumped by the public: Do not forget George Bush, David Dinkins, Teddy Kollek and Kim Campbell.

Verse five: Murray noted well, Do not separate yourself from the community. In other words, you must not put on the answering machine during Super Sunday.

Verse five: Never say: "When I have some free time, I'll watch that show I taped last week." By the time you get around to viewing it, it will have long been cancelled, or the tape will turn to dust, or you'll simply turn around and re-use the tape, anyway.

Verse six: In a place where there are no men, it could well be the Ladies' room, so look more closely at the doors the next time you walk in.

Verse seven: The more greben, the more fat; the more fat, the more heart disease; the more cholesterol, the more clogged arteries; have you considered vegetarianism?

Verse 13: What is the best thing to do? Rabbi Barbara said: A good mutual fund. Rabbi Shirley said: A good lawyer. Rabbi Nancy said: A dog that does not bark all night. Rabbi Merle said: One who can see which way the market is heading. Rabbi Tiffany said: A wealthy, very sick relative whom you don't care about but who thinks you're wonderful. Rabbi Marilyn said: The wealthy, very sick relative is truly best of all, so keep on his good side.

Verse 14: And what should we avoid? Falling coffee futures. Friends who borrow and never seem to pay you back. A triple by-pass. A so-called "hot tip" on the Vancouver Stock Exchange.

(Dear reader, I have seen more, but I feel you have suffered enough. If you wish more Excitable Fathers, write to *The CJN*.)

Allan Gould is the author of 18 books, including What Did They Think Of The Jews? *(a serious anthology of gentile comments through history), and* The Great Big Book Of Canadian Humour, *a hilarious anthology of the best of our talented countryperson's.*

Editorial/Letters

The Canadian Jewish news

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Myopic politics

The function of a president is to unite a country and to put on its best face. It seems obvious that Helmut Kohl, the chancellor of Germany, did not keep these cardinal considerations in mind when he nominated Steffen Heitmann as his hand-picked candidate to succeed the incumbent, Richard von Weizsacker, a person of uncommon qualities.

Heitmann — the 49-year-old justice minister of the eastern state of Saxony — was not the right man for the job. Nevertheless, Kohl stood by him. Last week, after months of mounting controversy, Heitmann finally got the message and withdrew. Yet interestingly enough, Kohl did not react graciously. Instead, he lashed out at Heitmann's critics.

Heitmann stirred misgivings by expressing divisive statements that are clearly at variance with an office as prestigious as the presidency. He spoke of Germany being "overrun" by foreigners. He offended homosexuals and working women. And, worse still, he declared that Germany could and should shake off its Nazi past.

As he put it in an interview last September: "I believe that the organized deaths of millions of Jews in gas chambers was indeed unique — just as there are many historically unique events... But I do not believe that a special role for Germany should flow from this until the end of history. The postwar period finally ended with German unification and the time has come to put this event in perspective."

A well-educated child could have told Heitmann and Kohl, his most ardent sponsor, that such observations are damaging, not only to the historic healing process, but to Germany's international stature. The Holocaust is not an event that can be set aside after only half a century. It is embedded in the national pysche, and cannot be conveniently wished away by myopic politicians.

It's hardly surprising that Heitmann was supported by, among others, right-wing nationalists and neo-Nazis who wish to whitewash the Nazi era. But he alienated many others, including major figures in Kohl's Christian Democratic party and the leader of Germany's Jewish community, Ignatz Bubis.

In retrospect, Kohl erred in selecting a person as unsuitable and indiscreet as Heitmann. He should have known better.

A shift in mood

The euphoria which characterized the first reactions to the Sept. 13 peace accords has been dissipated by reality, and it is not surprising that public opinion polls in Israel show a sharp reversal in support for the agreement. In fact, slightly more than 50 per cent of the population is now against the pact.

Despite the fact that a measure of progress has been achieved in implementing the Gaza-Jericho agreement, the mood in Israel has shifted because of a complex skein of events that has enveloped the area. Palestinian terrorist violence, settler truculence, Yasser Arafat's public utterances and deadlocks at the conference tables between Israelis and Palestinians — are but a few of the factors which have deflated hopes.

Israelis are a well-informed people. They are aware of the convulsions that Arab societies are undergoing: Egypt battles Islamic fundamentalists; Iraq carries out a genocidal war against the Marsh Arabs; Israel watches as Libya defies the world by refusing to hand over for trial the two suspects in the 1988 Lockerbie bombing. The Israelis note, moreover, that Saudi Arabia, the mainstay of the anti-Israel economic boycott, has refused to drop this odious war by other means, while Iran continues to pronounce regular fatwas — death sentences — against the State of Israel.

Despite the drop in public support for its agreement with the PLO, the government of Israel continues to translate its election mandate into ongoing negotiations with PLO officials. But even in this sector, there has been a subtle shift in timing — with Israel now acknowledging that the timetable for implementing its first stage of the withdrawal from Gaza and Jericho may have to be altered.

Politics, it has been said, is the art of compromise and Israel has championed this approach in recent months. However, recent developments seen from the Israeli perspective suggest that a train, even a peace train, can lurch off the tracks if the speed is excessive and the tracks are not secure.

The tracks of Israel's security should take precedence over everything else.

CHIEFS OF STAFF SALUTE

Polish Armed Forces Chief of Staff, General Tadeusz Wilecki (right) is seen with his Israeli counterpart, Lt. General Ehud Barak at a military ceremony at the Ministry of Defence in Tel Aviv. [Israpet photo]

Letters to the Editor

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

THE TIE THAT BINDS

After reading "CJC archives keeps soldiers' memories alive" (Nov. 11) I thought I would relate a memory I believe worthy of recording, as well as possibly being of interest to present-day fellow Jews serving in the army of their country.

I joined the RCAF on turning 18 in January 1942 and, after appropriate training was posted to the "124th Ferry Squadron," which transported airplanes to locations as required. As a Jew, I experienced anti-Semitism and harassment, I'm sad to report.

I came from a thoroughly Orthodox home and my late revered father ardently wanted me to wear tzitzit, and fervently promised if I did and were exposed to danger(s) all would end well. I envisaged the anti-Semitic tormentors (with whom I'd had fights) relishing this for more harassment so I refused.

However, my very determined unrelenting G-d fearing father cleverly conceived a plan I agreed to. He bought black ties like those issued by RCAF from Sam Rotman's store, wove tzitzis on each corner according to halacha, tucked them in up the tie along its length, sewed the ends so that the tzitzit were concealed and hidden, and the tie looked like all ties worn.

I wore them and had several dangerous incidents, including forced-landing crashes; one in Millinocket, Maine with a few days of hospitalization, and a second in Nakina, northern Ontario, where I spent a memorable Rosh Hashanah with native Canadians. There were no ill-effects from either.

Oh how I wish I had one of those ties to-day!

A memory kept alive.

Max M. Glassman, M.D.
Toronto

* * *

NOT RETIRED

Thank you so much for your kind words regarding my recent appointment as Justice of the Peace. However, I would like to correct some statements in the article.

First, and foremost, I have not retired from Associated Hebrew Schools. I fully intend to continue in my present position. My appointment as Justice of the Peace is part-time, in Night Court, and is on an "as needed" basis. It is understood and agreed that this appointment will not in any way interfere with my position at Associated.

Arthur Tannenbaum
Toronto

* * *

TEST DRIVERS AT 75

I have enjoyed Rabbi Plaut's columns very much but suggest he keep to his usual topics of which he is very knowledgeable. When he writes of senior citizens driving, and the waste of time of tests, I find him out in left field.

I have been driving since 14 years of age, driving dirt, gravel and snow roads for years, and always considered myself an excellent driver, until the past years. I am now 80 years old and find my reflexes and judgments not quite the same as they used to be. I know the time will come when I should stop driving and I pray to G-d that I have the good sense to quit at the right time.

I have friends and know people who shouldn't be driving, they are a deadly menace on the roads. In Alberta you take a physical and an eye test regularly, but not always a driving test. I think it should be compulsory after 75 years of age. The government has to protect us against ourselves. I hope the Rabbi drives for a long time but only if he is capable of doing so, and hope I do too.

George Levine
Edmonton

* * *

OPPOSES ACCORD

Since August 1993, when I moved from Canada, I have been studying at Yeshivat Hesder Maalot, one of 15 yeshivas which combines Torah study with army service. In a few months my friends and I will enter the army. We are calling on all Diaspora Jews to speak out, and speak out loudly, against the accord recently signed with the PLO.

Remembering our history is crucial if the Jewish people hope to avoid the mistakes of the past. We must remember that the re-establishment of Jewish sovereignty in the lands of Judea, Samaria, Gaza and the Golan Heights is not the cause of the conflict with the Arabs but rather the result of Arab hostility. In May of 1967, four surrounding Arab states massed their troops on Israel's borders and vowed to drive the Jews into the sea. Only after war looked inevitable did Israel launch a preemptive strike which resulted in the liberation of ancient parts of the Land of Israel. These lands were therefore fairly won in a defensive war.

Surrendering these lands to the Arabs is sending them the message that they can attack the state with impunity (as they have also done in 1948, 1973 and 1982) and suffer no consequences. It also means that the thousands of Jewish lives lost acquiring and defending these lands, from which the Arabs prepared to launch their attack, will have been lost in vain.

This accord will almost certainly lead to the creation of an Arab state in the land of Israel. Israel is one of the smallest countries in the world and is surrounded by hostile regimes. Reducing its borders and handing the Arabs the high ground, which these lands constitute, will put the State of Israel in awesome danger and make Israel nearly indefensible. If, G-d forbid, war should break out, my friends and I will be called on to defend these borders.

Most importantly, the lands that are being surrendered are Jewish lands. They have supported over a thousand years of Jewish life, as countless archeological finds prove. They are part of the lands explicitly promised by G-d to the Jewish people (Numbers 34:1-12). It is important to note that since Jewish sovereignty was destroyed by the Romans 2000 years ago, no other native peoples have ruled any part of the Land of Israel.

Some people have said that Diaspora Jews have no right to speak out because they do not live in the State of Israel. Nothing could be further from the truth. Stopping this illusory accord from being implemented is a matter of "pikuach nefesh;" it represents the saving of Jewish lives, and to this end no efforts may be spared. Just as world Jewry had a responsibility to speak out when the Jews of Europe were put in danger by the Nazis, so too do they have a responsibility to speak out when the Jews of Israel are being placed in danger and their national heritage is being surrendered.

We who will have to live with the consequences of this accord ask that Diaspora Jews call their Israeli consulates and register their opposition. This is a crucial time in Jewish history, we must all stand up and be counted.

Yehezkel Laing
and five Israeli fellow students
Maalot, Israel

Opinion

Canadians have plenty of reason to be patriotic

By RABBI W. GUNTHER PLAUT

Readers who have neither children nor grandchildren who are 18 years or younger may wish to read this column as a contemplation on patriotism. Those who do have such offspring will, in addition, have an opportunity to sell budding artists on a very special opportunity.

With the elections now well past and Prime Minister Jean Chretien's government in place, everyone has returned to his or her daily routine. Yet I cannot let these past few weeks go by without at least one more comment.

Much of the electorate that turned out at the polls either registered a protest or voted on regional concerns. In the long run neither can be good for the country. Still, it is a significant reminder that everyone is free to cast their ballot in any way they choose.

What bothers me is the fact that so many people stayed away from the elections altogether. That is no news in Canada but — as the French would say — tant pis. Having done things badly in the past is very little excuse for doing them badly today.

Rabbi Plaut

Of course, many will say that they did not vote because there was no one for which to vote and that their silence too was a protest. They blame it on the politicians, but not on themselves.

This is a particularly poor excuse, for what they are really saying is: Let them do what they want, it won't make any difference — and that is simply giving up on democracy. I have a suspicion that those who explain their lack of voting in this way are merely making talk. Most of them have never voted in the past, which of course does not prevent them from blaming everyone else when they find things not going the way they'd prefer.

Thirty-two years ago when my family and I came to Canada we rather liked the lack of chauvinism which we found here — so very different from the high pitch of national pride which is the property of most Americans and which on more than one occasion has burst its salutary bounds.

While I still detest chauvinism, I think that a healthy dose of patriotism is something every nation needs — for without some pride the polity is without an essential ingredient.

Canadians have a lot of which to be proud, and that pride has nothing to do with national wealth. It has to do with the fact that we have been able to accommodate 26 million people from coast to coast, and live in a society that strives for equity and fairness for all the people who have settled here. This objective is not always achieved and for some groups it seems very far away. But the opportunities are there if all of us strive for the same goal. While tribal and ethnic groups fight each other to the hilt in many parts of the world, we do not do so in Canada — at least not as a rule. As for Quebec I hope that it too will voluntarily remain part of the whole.

Since another election is quite far away, here is something that you might want to tell your children or grandchildren: They can contribute in a real and visible fashion to raising the level of patriotism. It is called the Canada Day Poster Challenge.

Young people 18-years-old or younger are asked to use their imagination and draw posters to show their pride in Canada. Each province and territory will submit the art work of one finalist. From these one national finalist will be selected and the work will become the official poster which will be used across the country for Canada Day 1994 celebrations.

The selection committee will look for a poster that shows what distinguishes Canada. The poster should be colorful, imaginative, and original. Words should not be included in the body of the design. Braille/tactile art can be submitted. For more information, call or write to Canadian Heritage offices. In Toronto: 25 St. Clair Ave. East, Suite 200, Toronto, M4T 1M2; in Quebec: Guy Favreau Complex, West Tower - 3rd Floor, 200 Rene-Levesque Blvd. West, Montreal, Quebec, H2Z 1A4.

Investment, not charity is what Israel needs now

By GAD YAACOBI

As Israel and the Arabs take bold steps toward peace, the historic changes sweeping the Middle East challenge Diaspora Jews, especially in the United States, to redefine their relationship with Israel.

The vast majority of Jews in America supports Israel's agreement with the PLO. A recent poll shows that approximately 90 per cent approve of the mutual recognition agreement, and 74 per cent support the Declaration of Principles. Although these numbers come as no surprise, they contradict earlier estimates which attempted to raise fears among the Israeli leadership regarding the extent of support it could expect from Diaspora Jewry, notably American Jewry.

For decades, the organized Jewish community has affirmed a responsibility to support the policy of any democratically elected government in Israel. Sharp changes in policy throughout the years have subsequently generated similarly dramatic shifts in the opinions expressed by Jewish organizations. But in contrast to this adaptability regarding specific policy issues, American Jewry has, throughout the years, rigidly held to one fundamental view of Israel-Diaspora relations.

Diaspora Jews have traditionally based their identification with Israel on the need to provide material and moral support to an embattled country whose very existence was in danger. At times, they have also relied upon the need for practical assistance to aid the absorption of Jewish immigrants fleeing persecution in countries such as Ethiopia and the former Soviet Union.

Now, recent progress toward peace and coexistence and the thaw in Israel's relations with several Muslim countries have struck at the underpinnings of this old formulation of the Israel-Diaspora relationship. Despite overwhelming support for the agreement, American Jews seem concerned about the basis of their relationship with Israel.

The agreement and its aftermath have served to highlight what has already been the case for some time: Israel isn't a poor cousin needing charity and protection to survive. The elimination of the existential threat as a central theme creates a vacuum in American Jewish identity which the transition to "positive messages" cannot fill overnight. The relationship between the Jews and Israel will, accordingly, undergo substantial change.

American Jewry now faces the difficult task of forming completely new concepts and terms of reference. These are slow and significant processes. Eventually, this revolution in consciousness will create a different Diaspora identity and a new partnership with Israel.

In the wake of rampant assimilation and intermarriage, American Jews should be placing an even greater emphasis on Jewish continuity, education and culture in the Diaspora itself. In this effort, Israel can and should play a role. By now, it is well known in the Jewish community that spending time in Israel increases commitment and activism.

The 19th-century philosopher Ahad Ha'am had a vision of a Jewish state that would serve as the spiritual center of the Jewish people. By encouraging a direct connection with Israel and Israelis, and by helping to strengthen Jewish communities around the world, Israel can truly fulfill that role. More and more Diaspora Jews are beginning to understand that Israel's existence is no longer in jeopardy. Rather, it is seeking to maximize its human potential, to construct a better social and economic future.

We must see a shift in emphasis, away from charity and donations and toward investment and joint ventures in industry, research, science, tourism and education. True partnership implies a reciprocal relationship.

This is what Israel and American Jewry should strive for. — (JPFS)

Gad Yaacodi is Israel's ambassador to the UN.

CJC Pacific region building ties with ethnic groups

By MAURICE LUCOW

At the 1992 Canadian Jewish Congress (CJC) plenary, the Congress' Pacific region pushed through a resolution proposing that "Canadian Jewish Congress continue to work bilaterally or in coalition with other religious and ethnic groups and their leaders on matters of common concern."

The resolution proposed further that "CJC support the struggle of other ethnic and religious communities against discrimination or injustices directed against all minorities . . . and that Congress reach out to and work closely with city and government officials and community leaders, especially those closely associated with various ethnic groups."

The Pacific region has lived up to this resolution. In fact it was nothing really new for them, just a confirmation that what the region has been doing over the past few decades has been the correct approach for the smaller communities.

Territorially, the Pacific region covers more square miles than any other CJC region. The small Vancouver office concerns itself with the 25,000 or so Jews living in British Columbia and the Yukon. Also, through its many alliances with other ethnic groups, has made its presence felt by governments, the media, the church and other organizations concerned with harmonious relations between members of the population.

Because in Metropolitan Vancouver alone more than half of the population is *not* of British or French origin, governments listen. In staid old Victoria, which is promoted internationally as "a little bit of Britain," 25 per cent of the population is made up of first generation Canadians, with 20 per cent of the people coming from non English-speaking cultures.

It has taken a long time, but this year two important provincial acts have been passed that should help slow down the rapid flow of hate-mongering into British Columbia from well organized, well financed groups in California, Oregon and Idaho. These are the Human Rights Act, which makes it easier to take civil action against hate groups, and the Multicultural Act, which makes British Coloumbia officially a multicultural province. The latter is regarded as a good tool to fight negative myths, such as those that brand immigration as a threat to Canada.

Making use of legal means to stamp out anti-Semitism in British Coloumbia dates back to 1946 when Nathan Nemetz (who later became chief justice of the province) prosecuted a case of seditious libel against Thomas Graham for distributing anti-Semitic material. Graham was deported to his native Australia.

In the '50s, Congress was instrumental in forming and funding the Civic Unity Council (CUC), with membership from the Labor Council, the Chinese Benevolent Association and other minority groups. The CUC lobbied actively for legislation to combat discrimination in hotel and restaurant services and housing and won, after 10 years.

In the '80s Congress supported a campaign by the B.C. Teachers Federation to cancel Bible readings and the Lord's Prayer in schools, as required in the B.C. School Act "to maintain the Christian nature" of the schools. The act has not been changed but complying with it is at the discretion of the schools' principals.

In 1975 a series of Jewish-Christian dialogues got under way and since then formal and informal conversations have been conducted between the two religious communities as a special mandate of Congress.

This inter-faith activity developed into the successful series of Holocaust symposiums for high school students, as proposed and organized with the major assistance of non-Jewish professors at the university. Symposiums were held recently in Vancouver, Vernon and Salmon Arm, and under the auspices of a group of Victoria Jewish leaders, in a two-day session in a Victoria school.

It should be noted that the symposiums in Vernon and Salmon Arms were held under the joint sponsorship of CJC, and the B.C. Teachers Federation. Initial planning was aided by the Affiliation of Multicultural Societies and Service Agencies (AMSSA), which represents 70 multicultural and immigrant service agencies in the province.

One of the principal organizations Congress works with closely is the committee for racial justice (CRJ), headed by Aziz Khaki, an umbrella group of 18 community, labor, religious and service organizations and of which Congress was a founding member. Khaki told *The CJN* that all the member organizations are committed to fostering good race relations and are not just members for the sake of belonging. CRJ focuses on the Canadian side of racism and was the official complainant in laying a Human Rights charge against Canadian Liberty Net, with successful results.

Tied in with CRJ is the Pacific Interfaith Citizenship Council which, says Khaki, provides support for all inter-faith activities, including discussions and classes on the differences and diversity of the faith groups. No effort is made, he said, to proselytize or to promote one faith as better than another. "We have to feel comfortable with each other."

The Interfaith Council is more of an educational setup, as compared with the CRJ, which he describes as "action oriented."

Congress is part of the Vancouver Multicultural Society (VMS), made up of some 70 ethnocultural groups, which is more politically-oriented and which honors members of the community for contributions to the development of multiculturalism. A former president is newly-elected Liberal MP Anna Terrana, who was executive director of the Italian Cultural Centre.

Prof. William Nicholls, a founding member of the CJC's standing committee on the Holocaust was given the Dr. William Black Award by the VMS for helping fight racial discrimination.

Congress works in close harmony with the B.C. Teachers Federation through Sam Filipoff in helping make teachers aware of the Holocaust, and recently he was honored by the VMS for his work in implementing education programs "that have increased awareness and understanding of multiculturalism issues."

The Pacific region has a unique relationship with the B.C. Federation of Labor, with the main focus on understanding Israel's position in the Middle East struggle, and working jointly on Human Rights concerns.

Thanks to action by Congress and its multicultural associates, Vancouver city council, school board and police all have race relations committees which respond actively and promptly to ethnic concerns. Just recently, the police were given details as to how to define a racially motivated crime.

The Lion's Gate Lodge of B'nai B'rith has been active in race relations too and as far back as 1966 was instrumental in organizing and forming the Brotherhood Interfaith Society of British Coloumbia. The society has held annual dinners to present a "Man or Woman of the Year Award" to a deserving community member.

In Salmon Arm, considered the hub of racist activity, a non-Jewish community college professor, David Lethbridge, formed SACAR, the Salmon Arm Coalition Against Racism, and with some Congress help produced a remarkable directory which lists racist organizations and their activities in British Coloumbia.

By carefully nurturing the friendships and cooperation of the many racial and religious groups in the province, the Pacific region has helped build a solid wall to counteract the ever-growing racism here.

Features

Refuseniks struggle to leave

Reporting from St. Petersburg, Sheldon Kirshner talks with two Refuseniks.

By SHELDON KIRSHNER

Free at last.

After a three year bureaucratic struggle which left him mentally exhausted, Igor Gopp and his family have been given permission to emigrate.

Gopp — a 38-year-old software engineer — was summoned to Moscow on Oct. 19 to appear before an inter-ministerial committee at the ministry of foreign affairs charged with handling Refusenik appeals.

He breathed a sigh of relief when he heard the verdict, and though exultant, he had expected a positive response. "I think I have a good chance," he had said on the eve of his hearing.

Gopp, his wife, Marina, and their teenage son plan to leave Russia in January. The Gopps will settle in the United States, where they have relatives.

With their departure, a protracted, often bitter chapter in Russian Jewish affairs is finally drawing to a close.

Not too many years ago, when the Soviet Union still existed, thousands of Jews were denied the right to emigrate, either because they were supposedly privy to state secrets or because their relatives opposed their emigration.

They were called Refuseniks, and their plight elicited world-wide protests and exacerbated Moscow's often testy relationship with the West.

In 1974, with the Cold War still in a state of deep freeze, the United States enacted the Jackson-Vanik Amendment, which imposed restrictions on Soviet-American trade. The legislation was designed to exert pressure on Moscow to increase the level of immigration.

After Moscow liberalized its rigid policy in 1989, the United States waived the restrictions. But since the Refusenik slate has not been entirely wiped clean, the Clinton administration has stopped short of permanently lifting the ban.

Mikhail Chlenov, president of the Moscow-based Confederation of Jewish Organizations and Communities, claims there are upwards of 150 Refuseniks in Russia. Others say the number is higher. According to Gopp, there are Refuseniks who have not even publicized their cases because they fear KGB reprisals.

A native of the Russian city of Kazan, Gopp became a Refusenik because he had played a role in the creation of optical electronic devices for space flights.

Half of his work was related to military technology. But he claims he had no access to genuine secrets. The software he had worked on had already been developed by American engineers in the mid-1970s.

In January 1988, Gopp deliberately left the company which had employed him for a decade because he had decided to emigrate. He believed he could improve his chances of leaving if he was not associated with a firm with links to the defence establishment.

Prior to 1987, Gopp had never really given emigration serious consideration. But having made his decision to settle abroad, he calculated that if he cut all his ties with that company, he would not have much trouble receiving an exit visa.

Igor Gopp (right) and his family. [Sheldon Kirshner photo]

Of course, he was wrong.

In October 1990, he applied to emigrate. The authorities rejected his application in January 1991.

He received his second refusal in November 1991. By then, he was a leader of a Refusenik circle in St. Petersburg.

In July 1992, the newly-formed Russian government spurned him once again.

Gopp was jolted by a fourth refusal in September 1993, five months after President Bill Clinton met with Russian President Boris Yeltsin in Vancouver and announced he would review the Jackson-Vanik Amendment.

Igor Gopp stung by four refusals

The string of rejections dejected Gopp and his wife, a computer specialist. "It's like waiting in a railway station," he explained days before his final hearing. "We can't make plans."

To survive, Gopp took a job as a computer engineer in a small company owned by his friend. His salary was low, but at least it enabled him to scrape by.

Gopp, however, did not fight a solitary battle. "I got real support from the Jewish community in St. Petersburg and in the United States. Previously, I had been far from Jewish life."

He chuckled. "I was a typical Soviet Jew."

Gopp grew up in Kazan, a city about 1,500 kilometres southeast of St. Petersburg. Anti-Semitism — the scourge of Soviet Jewry — was rare in Kazan, given the ethnic conflict there between Tatars and Russians.

But after he moved to St. Petersburg in 1972, he suddenly encountered anti-Semitism. "I was surprised," he admitted.

On his second day in St. Petersburg, a clerk at the technical college to which he had been admitted told him he was ineligible for certain courses he fancied. "I didn't understand, but later I realized it had everything to do with my Jewish nationality."

Upon graduating with top marks, Gopp and a fellow Jewish student learned they had no immediate job prospects. Thanks to a sympathetic professor, he found work at the company from which he would resign 10 years later.

Having won his appeal to leave Russia, Gopp is a happy man. At long last he can live in the country of his choice. No longer must he worry about his son, who would have been called up for army service in two years. No longer must he contemplate the spectre of political instability, which rocked Russia last October during a failed putsch in Moscow.

But Gopp seems saddened by his mother's apparent decision to stay behind (his father is deceased). And he worries about the 30 odd Refuseniks in St. Petersburg who are still awaiting official word of their fate.

"Refuseniks," he said," are a litmus test of Russia's respect for human rights."

* * *

One such Refusenik is Aleksandr Eigourine. At 23, Eigourine is reportedly the youngest Refusenik in Russia.

Eigourine graduated from the Baltic State Technical Institute of St. Petersburg in February 1993 as a military engineer. He specialized in space exploration rocketry.

He was the only Jew in the faculty. Before perestroika, in the era when state anti-Semitism loomed large and ruined many a career, Eigourine could not have secured a place at the institute.

Eigourine commenced his studies in 1987, when Jewish emigration was still being stifled. By the time he had finished, more than 400,000 Jews had immigrated from Russia to Israel.

Hoping to join the exodus, he applied for an exit visa. Three months elapsed before he was refused. His institute claimed he had had access to military secrets.

Eigourine begs to differ.

"I have no such secrets! The technological knowledge I acquired is from the 1970s, and has been published in Western military magazines."

What also infuriates him is that some of his friends, who are already in Israel, left Russia in possession of far more sensitive information.

"It doesn't make sense," he fumed.

He believes the villain of the piece is the head of security in his alma mater. "He is a former KGB agent and an anti-Semite."

This particular individual has indicated he might be moved to change his mind. But Eigourine is not pinning any hopes on his generosity.

He has written a letter to the foreign ministry's inter-ministerial committee dealing with Refuseniks, but doesn't expect a reply until 1994.

Nevertheless, he is upbeat. "I'm optimistic everything will turn out all right."

If he should be granted permission to leave, Eigourine, who has cousins in Israel, plans to make aliyah with his parents, and join the Israeli army.

Meanwhile, his status as a Refusenik makes it impossible for him to find a job in his field. In the absence of meaningful work, he hustles for a living as a driver (he owns a battered old orange Lada), and supplements his income by selling clothes.

He doesn't enjoy these pursuits, but takes solace from his belief that they are merely stopgap vocations.

Aleksandr Eigourine poses beside his Lada. [Sheldon Kirshner photo]

The Jewish World

By SHELDON KIRSHNER

For Roza Ornish, a 75-year-old Moscow pensioner, life has never been harder.

"I can't remember such a time," she said the other evening as she puttered around her cramped kitchen, whipping up borscht and cheese blintzes for a Canadian guest.

Like millions of Russian citizens, Ornish is struggling for survival in an economic climate that has impoverished four of out 10 people in this vast, potentially wealthy nation. The crisis, precipitated by the breakup of the Soviet Union in December 1991 and the introduction of drastic free market reforms just one month later, cuts across ethnic, racial and geographic lines.

President Boris Yeltsin's attempt to create a capitalist economy in a country that was under the sway of communism for more than 70 years has caused tremendous turbulence and hardship.

The reforms, urged upon Russia by international creditors, have wreaked short-term pain in the interests of long-term gains.

Hyperinflation, which skyrocketed to 2,000 per cent in 1992 and dropped to about 1,000 per cent in 1993, has wiped out savings and dreams. The value of the rouble has plunged, real income has plummeted and prices have risen dramatically. One year ago, 500 roubles were worth $1 (U.S.). Today, the American dollar is equivalent to about 1,200 roubles.

It is a catastrophic situation, and analysts have compared it to the Depression of the 1930s. But, of course, some Russians — notably freewheeling entrepreneurs and shadowy gangsters — have prospered greatly in Russia's hour of despair.

Typically, Russia's nouveau riche exult in conspicuous consumption. They drive late-model European and American cars fitted with shock absorbers that can withstand Russia's ubiquitous potholes and ruts. They frequent expensive Western shops like Galeries Lafayette, Benetton and Estee Lauder, all within earshot of Red Square and the Kremlin. (Stalin and company must be spinning in their graves.) They drop $30, almost an average month's salary here, for a sumptuous meal at a fine restaurant. They gamble away their nights at the casinos which have proliferated of late. They live in spacious, refurbished flats that ordinary Moscovites can only dream about.

Life was easier under communism

Roza Ornish — who exists on a monthly 30,000 rouble pension which is unindexed and thus vulnerable to the ravages of inflation — is far removed from their ostentatious lifestyle.

A retired bookeeper, she was born in Ukraine, studied economics in Odessa and lived in Kiev until the death of her second husband, a tailor, 10 years ago. She has one daughter, an employee of the Confederation of Jewish Organizations and Communities (Vaad).

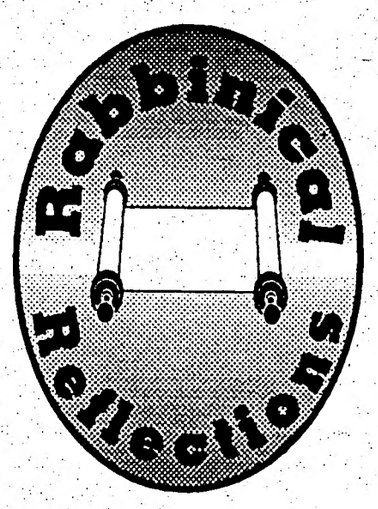
She lives in Dynamo, a rather drab, outlying neighborhood whose only saving grace is its plenitude of trees. Her two-bedroom flat, on the sixth floor of a nondescript highrise, is nothing if not spartan. But Roza, relatively speaking, is fortunate. She does not live in a communal flat, where kitchens and bathrooms are shared. And her pension is considered generous by Russian standards.

Still, because of rampant inflation, Roza has no choice but to scrimp. She must do without some of the basic staples she once took for granted — sausages, smoked fish, cakes and chicken. She can afford meat only every third week, and bananas and melons are out of her price range.

For Roza, breakfast usually consists of a bowl of coarse buckwheat (kasha), excellent Russian bread lathered with butter and locally-processed (read inferior) coffee. At lunch, she is content with a vegetable soup. For supper, there is a potato puree, with sugared tea. "It's quite enough," she allowed.

Roza — who has not travelled abroad and probably never will — said that, from a strictly economic point of view, life was easier under communism. "I could buy everything I needed for a week for 10 roubles!"

She has no desire to turn the clock back. "I wouldn't want to live under communism again," she mused. But she does long for the days when a rouble was a rouble and economic stability was the norm.



By RABBI WAYNE ALLEN

As we gather around our brightly burning Chanukah lights to sing the joyful songs which celebrate the Festival of Freedom, let us also understand the message of at least one of the songs we sing.

Mee Y'malayl asks somewhat rhetorically who can retell the things that befell us, while acknowledging that in every age a hero or sage arose to our aid. Such was the case in the days of the Maccabees when Mattathias and his sons succeeded in overcoming the Assyrian Greeks who subjugated Israel and defiled the Holy Temple in the second century BCE.

Yet the author of this song does not envision that the same kind of hero will arise today. Instead, we are told that the current redemption of our people lies not in the hands of some titan but rather in our collective, united hands.

The lyrics read "in our day all Israel must unite to be redeemed." A new kind of heroism is required today. It requires the bravery to join with our fellow Jews regardless of their levels of religious observance. It requires the courage to band together with our brethren no matter what their synagogue affiliation. It requires the effort to remain active in the struggle for life and freedom for all Jews everywhere. Heroism today is collective. Only communal unity will assure communal redemption.

Abraham Lincoln unknowingly borrowed from a minor tractate of the Talmud, the ninth chapter of Derech Eretz Zuta, when he said "a house divided cannot stand." Our task, if we are to be today's hero, is to strengthen, not divide, the House of Israel. We do this by affirming what we as Jews all share in common rather than highlighting the often substantial difference.

Rather than providing ammunition for the enemies of the State of Israel by condemning certain government policies, we should be concentrating on publicly proclaiming our unyielding support for Israel's existence. Rather than closing doors in the faces of those who wish to properly observe Judaism because they are not Orthodox (or not Conservative or Reform), we should endeavor to create a system in which all Jews can simply be Jews — without any movemental qualification. I would like to think that labels are for cans, not people.

If we could only bring this wisdom of communal unity a bit closer to fruition by our personal Chanukah rededication, then our communal redemption shall not be long delayed.

Tel Aviv's former mayor Lahat rumored seeking Jewish Agency job

JERUSALEM (JTA) — Shlomo Lahat, the popular former Likud mayor of Tel Aviv, is reportedly in the running to succeed Simcha Dinitz as chairman of the Jewish Agency for Israel.

The Israeli daily newspaper *Ma'ariv* reported last week that Lahat is the preferred candidate of Prime Minister Yitzhak Rabin and Likud party leader Benjamin Netanyahu to succeed Dinitz, who has been under investigation for alleged financial improprieties.

Israel's state attorney reportedly has recommended that Dinitz be indicted for fraud. But the final decision rests with the attorney general, who is expected to act on the case soon.

If indicted, Dinitz is expected to take a leave of absence, in accordance with an agreement he made with the Jewish Agency leadership. But in any case, the former ambassador and Labor Party politician is expected to leave his post by the end of 1994.

The reported reaching of a political deal over Dinitz's successor highlights the uneasy alliance among the Israeli politicians, Diaspora philanthropists and Zionist activists who comprise the Jewish Agency, which is the principal recipient of charitable dollars raised for Israel by the United Jewish Appeal.

The Jewish Agency's half-billion-dollar annual budget is funded largely by North American philanthropists, whose donations make possible the agency's efforts to rescue and absorb immigrants to Israel.

These philanthropists have increasingly questioned the political aspects of the agency's governance.

Senior appointments at the agency, such as any replacement for Dinitz, need separate approval from both its political and philanthropic components.

Complaints over the political nature of the agency escalated when the Dinitz scandal erupted. Some North American philanthropists argued that Dinitz should resign immediately, saying they would demand no less of a director of a North American philanthropy who showed the appearance of impropriety.

Dinitz, for his part, argued that he should be judged by the standards of Israeli politicians, who view resignation in the face of allegations as tantamount to confession.

Under a compromise reached by the different Jewish Agency factions, Dinitz has agreed to resign if he is convicted, or if his legal case is not concluded by Dec. 31, 1994. If he is exonerated before then, Dinitz has reserved the right to remain in office, but he has said he plans to retire.

Dinitz's refusal to resign directly has greatly complicated the struggle for succession, since it is unclear whether an interim appointment is possible.

Within agency circles, the generally accepted interpretation of the bylaws is that the organization's treasurer would assume the powers of the chairman if and when Dinitz goes on leave.

While the current treasurer, Hanan Ben-Yehuda, is said to want the job of acting chairman, he is a member of the opposition Likud party, while Dinitz represents the ruling Labor Party.

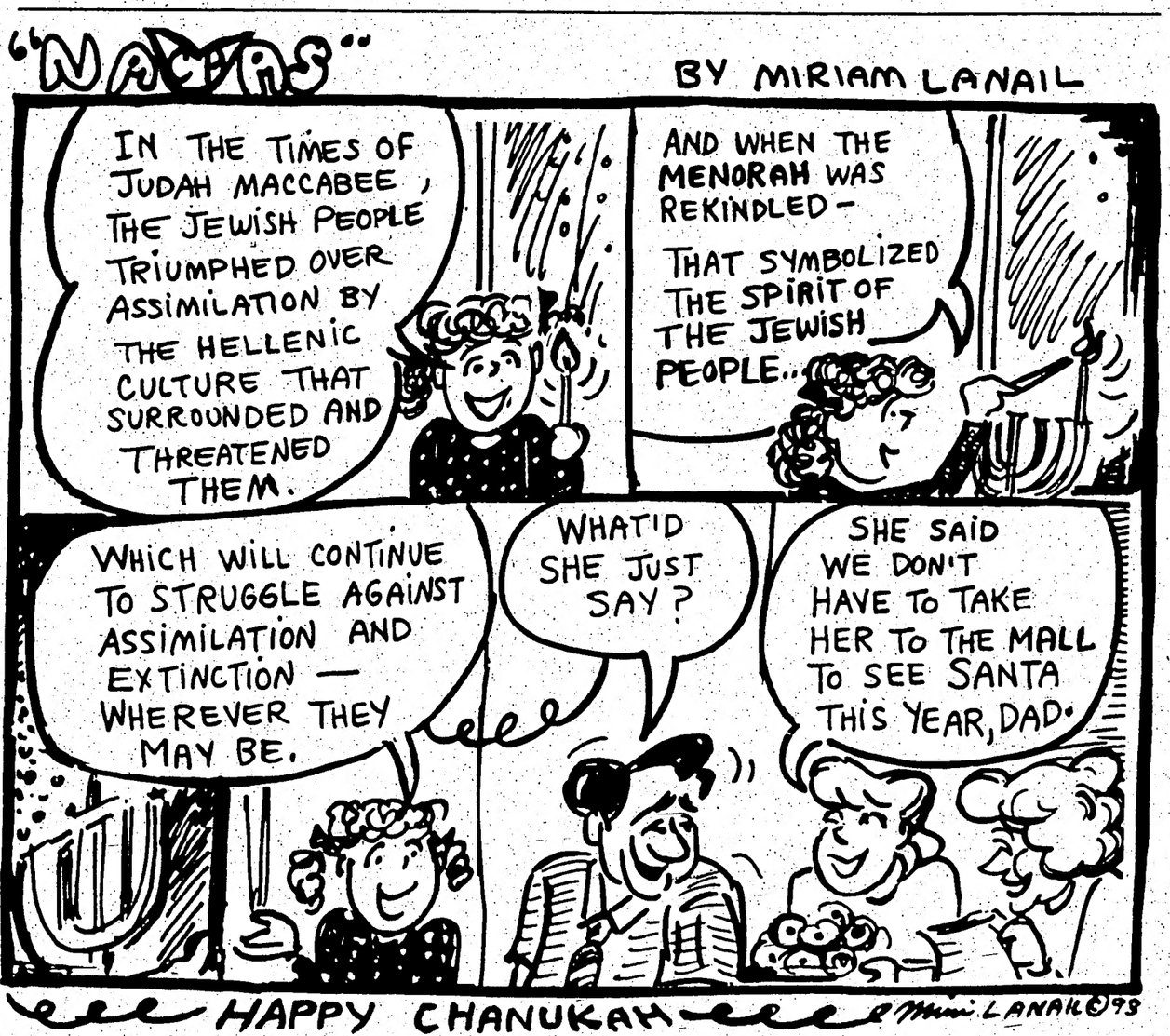
Lahat, too, is a Likudnik. But he has veered well to the left of his party's political line on issues such as the peace process, and he is said to be a close friend of Rabin's.

His appointment would likely infuriate the candidates within the Labor Party, who are said to include former Knesset Speaker Shlomo Hillel, as well as the current heads of two of the Jewish Agency's departments, Uri Gordon and Yehiel Leket.

But it could well meet with the approval of Treasurer Ben-Yehuda, who for a decade worked under Lahat as director of the Tel Aviv Foundation.

Any successor could not be formally appointed until next June. If Dinitz takes a leave, an interim appointment is expected.

The *Ma'ariv* article was confirmed by an Israeli cabinet source, but Jewish Agency officials refused to comment on it.


"NACHAS"
BY MIRIAM LANAIL
IN THE TIMES OF JUDAH MACCABEE, THE JEWISH PEOPLE TRIUMPHED OVER ASSIMILATION BY THE HELLENIC CULTURE THAT SURROUNDED AND THREATENED THEM.
AND WHEN THE MENORAH WAS REKINDLED - THAT SYMBOLIZED THE SPIRIT OF THE JEWISH PEOPLE...
WHICH WILL CONTINUE TO STRUGGLE AGAINST ASSIMILATION AND EXTINCTION — WHEREVER THEY MAY BE.
WHAT'D SHE JUST SAY?
SHE SAID WE DON'T HAVE TO TAKE HER TO THE MALL TO SEE SANTA THIS YEAR, DAD.
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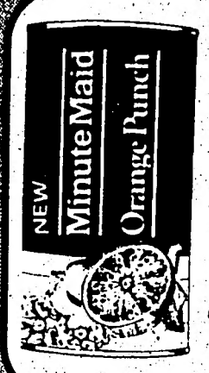

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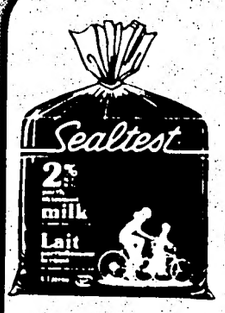

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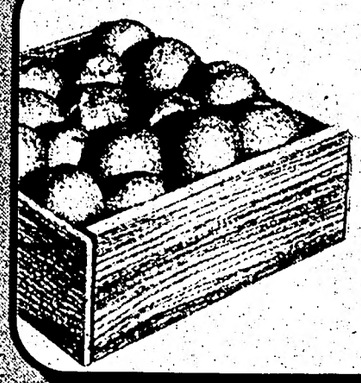

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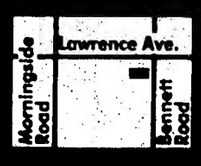

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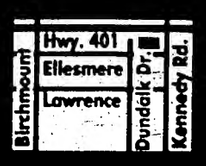

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Canada lagging in skills training: World ORT

By CAROLYN BLACKMAN

TORONTO — Canada is a first world country, but in terms of skills training it lags behind many others according to the director of the education department of World ORT Union.

"With factors such as the rapid change in technology and the recession, more and more people have had to be retrained. There is a constant need for education," says Gideon Meyer.

Meyer, in Toronto recently to attend a meeting between ORT and the North York Board of Education says that the partnership formed between these two organizations confirms ORT's commitment to education. Partnership objectives include having ORT utilize organizations in Metro using up-to-date technology in order to keep abreast of changes and to provide experiences and future contacts for North York students. ORT will also provide the expertise to help teachers teach technology and will use training, software and modular packages and curricula developed by the organization for student and teacher training.

He says that, although ORT was initially established to help the Jewish community, in the past 40 years it has realized how important it is to share its know-how with the community at large. "Including ORT Israel which has about 70,000 students, we now have 250,000 students in over 50 countries attending technical schools, apprenticeship programs, secondary schools, junior colleges and courses for adults. ORT is the only Jewish link in black Africa and our work there paved the way for the re-establishment of diplomatic ties with many countries."

Training teachers and keeping them abreast of the times is one of ORT's major priorities and Meyer says that about 30 per cent of ORT teachers are going through up-grading at any one time. "We have to make sure our teachers are up to date. They cannot teach today with skills they acquired years ago. Our teachers have developed current teaching packages based on specific fields, and even outside institutions have begun using them. ORT believes in involving teachers at every level and in encouraging them to be part of the system."

Gideon Meyer

Meyer says that in Israel, 60 per cent of high school age students receive a technological education because both students and parents understand that it is a more comprehensive education. Even lawyers need to learn modern technology. They learn to function in this environment. It prepares them for life."

He says that, whereas 10 years ago only 20 per cent of the student body was girls, today it is comprised of over 40 per cent. "ORT has made a commitment to encourage girls to study in non-traditional professions and by having women teachers in every field, there are a lot of role models."

He stresses that ORT is a frontrunner in education. "We are often in advance of industry. We have developed multi-media coursewear that combines graphics, animation, video and text. This technology will be used in the most sophisticated industries. ORT people are highly motivated and always running forward. We do not just keep up with the times, but rather, we anticipate societal needs. We teach people to earn a living and live a life of dignity. We don't just teach for the sake of learning.

"Since ORT's last international congress, seven years ago, over half a million people graduated with certificates, diplomas or degrees. "These people now have a skill for life. Each country has its own identity and way of doing things but the common goal is the same world-wide. We are part of the same whole."

Meyer says that he is very excited about a grant ORT has received from Germany in order to run a conference on peace, tolerance and understanding. "This conference, which will take place in Switzerland, will bring teachers and directors together from all over the world to discuss ways to enhance peace and understanding between people. We will spend three days in Switzerland and then two days in Israel to conentrate on the Middle East peace process. It is very exciting because it shows that ORT is interested in more than just technology."

IT'S NEVER TOO LATE

Beth Savan presented State of Israel Bonds, Ontario region co-chair Alex Eisen with one of the first Israel Bonds ever issued. The 1951 Bond for $50 (U.S.) was purchased by her father, when Beth was born. It should have been redeemed in 1963 for $75 (U.S.), but the Bond was only recently discovered and presented for redemption 30 years later.

What do these people have in common?

They have all participated in National UJA Young Leadership Washington Conferences.

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Cost: $345.00 U.S. Registration fee per person (including meals)
Please contact Rosie Sosnowicz at 631-5732 for more information and to RSVP

United Jewish Appeal/Jewish Federation of Greater Toronto

Organizations and People

BGU honorary doctorates go to Tanenbaum, professor

BEERSHEVA — Renowned Israeli agricultural economist, Professor Pinhas Zusman, and the Toronto Jewish community leader and philanthropist, Anne Tanenbaum, were awarded honorary doctorates on Nov. 21 by Ben-Gurion University of the Negev.

The honorary degrees were bestowed by BGU president, Dr. Avishay Braverman and Rector, Professor Dov Bahat, at a festive ceremony marking Ben-Gurion Day, the twentieth anniversary of the death of Israel's first prime minister. On the same occasion, 19 BGU graduates were awarded doctoral degrees in the Faculties of Natural Sciences, Health Sciences and Engineering Sciences.

Tanenbaum, widow of Max Tanenbaum, pioneer of the Canadian structural steel business, and mother of seven, has given a lifetime of service to her community and to the Zionist cause, and is recognized throughout Canada for her exceptional generosity to cancer research. She and her family are devoted benefactors of BGU, and her establishment of the Anne Tanenbaum Scholarship Endowment Fund, is only one manisfestation of her unstinting commitment to Israel and to BGU.

Anne Tanenbaum

Accepting the honor "in a spirit of deep humility," Dr. Tanenbaum said: "I accept it not for myself, but on behalf of Jewish mothers everywhere, who are the key to passing on the values and traditions of Judaism to the next generation."

The strong and abiding links of the Canadian Jewish community to Israel and to Ben-Gurion University of the Negev were manifest at another ceremony held at the university inaugurating the Anne Tanenbaum Chair in Engineering Thermodynamics.

The Chair was established in honor of Anne Tanenbaum by her son Joey and daughter-in-law Toby — both of whom, along with their daughter, Susan, attended the dedication ceremony.

Anne Tanenbaum was described by her son, Joey, as "a remarkable woman, the guardian of our Jewish heritage. To see our mother receive a doctorate at the age of 84, is one of the great events of our lives," he added. Granddaughter, Susan Tanenbaum, also spoke at the dedication and paid tribute to her grandmother.

The Anne Tanenbaum Chair will support continued research in the development of advanced thermodynamic cycles and technologies for utilization of low-temperature heat sources.

Its incumbent is Professor Irene Borde, who immigrated to Israel in 1973 from Riga, Latvia. Professor Borde, of BGU's Department of Mechanical Engineering and Head of the University's Energy Laboratory, is a leader in her field of research.

Ben-Gurion University honors Frieberg with agricultural Chair

BEERSHEVA — On Ben-Gurion Day, Nov. 21, the 20th anniversary of the death of Israel's first prime minister, Ben-Gurion University celebrated the inauguration of The Gerda Frieberg Chair in Agricultural Water Management. The ceremony took place at the Blaustein Institute, Ben-Gurion University's centre for desert research at Sde Boker, Israel.

Gerda Frieberg, survivor of a Nazi concentration camp, who immigrated to Canada in 1953, has a long history of dedicated organizational service. She has been active in Holocaust remembrance organizations, and has held major positions in the Canadian Jewish Congress, the B'nai Brith Council and leading Jewish and Zionist bodies. She is chair of the Ontario region of Canadian Jewish Congress, a position to which she was elected in 1992.

The Chair she has established will focus on both teaching and research on irrigation science and technologies. Its incumbent is Professor Jiftah Ben-Asher, Head of the Center for Desert Agrobiology at BGU's Jacob Blaustein Institute for Desert Research, who is an internationally-known expert on drip irrigation, saline water irrigation and rain-water harvesting.

In her moving speech, Frieberg described how she and her sister survived the Holocaust, and her resolve to devote her energies to ensuring that the horrors were never forgotten. "Though I live in Canada, my heart is here in Israel," Frieberg declared, "and I have a dream for Israel and for Ben-Gurion University, that they be a beacon of hope for humanity." She had chosen to establish a Chair in water management, she said, because water is the source of life and its key.

Frieberg's son, Jack Freiberg, daughter-in-law, Sandra Herlick, daughter, Josey Frieberg and son-in-law, Joe Ostroff were present at the ceremony. Her sister, Mrs. Hana Zimnowitz, also travelled to Israel to attend the Chair dedication.

Gerda Frieberg is seen with her family at the Ben-Gurion University dedication of her chair in Agricultural Water Management. (From left) Sister, Hana Zimnowitz; daughter, Josey Freiberg; son-in-law, Joel Ostroff; Gerda Frieberg; son, Jack Frieberg and daughter-in-law, Sandra Herlick.

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Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.

What price custody?

One of the most troubling aspects of litigating custody and access disputes on behalf of a parent is the knowledge that what I must legally do for my client can contribute to harming a child's emotional well-being. The parent can often "win" or resolve a difficult struggle over a child's care and control or terms of access, but end up stealing a chunk of the child's innocence in the process. Remember: trauma for a child or young person is often more deeply felt; think how a little boy or girl reacts to getting a bug or a problem at school and how they often need to be nurtured through such events.

Imagine, then, how infinitely more terrifying a marital dispute must be to the same child. Their world is shattered when they witness parents continually arguing, or witness assault by one against the other. In many instances, the parent(s) then turn on the nearest innocent bystander – the child.

Children dragged into the fray.

The lawyer usually is retained long after the child has already suffered for some time. But the Court's rules are an open invitation to lawyers to strengthen their client's position by drafting affidavits or preparing evidence designed to portray the other spouse as a bad parent. In making these affidavits, parents often cite examples of bad parental care out of context or exaggerate an incident for maximum effect. Even when the evidence is completely true, the parents forget that children often read this stuff after it has been drafted. Whether it is read shortly after being prepared or years later, the pain the child feels in revisiting the incidents or reading exaggerated accounts and attacks by the parents against each other is acute.

The children are often probed by a lawyer appointed to represent their interests (usually a stranger trying to ask intrusive questions), a social worker or psychologist (another stranger) appointed by the Court to probe their psyche and to ascertain who gets to win the prize of custody, and parents who sometimes enlist their children's support in the litigation to say bad things about the other parent (lawyers discourage this practice, but it is done anyway). The pressure on children to participate in this conflict only adds to their misery.

To make matters worse, the average bitter courtroom dispute over children takes at least three to six months, and sometimes years to resolve, with the accompanying tension in the home affecting homework and social relations. And always it is the child who is caught in between. I get particularly angry at a separated parent who delivers a support cheque to a mom with a message like: "Tell her she'll get the rest when she returns my picture albums." Equally, I get angry at seeing a spouse who insists on depleting his or her savings or equity in property to punish the other spouse in protracted custody lawsuits that have little chance of success. Of course, the children are again punished because there is now less money for them.

Mediation: protecting the child.

For some families, a well-trained and sympathetic mediator is the ultimate solution. They help parents dig deep to seek out the origins of their anger through monitored dialogue, and often this process is the best form of child protection.

Unfortunately, this solution is dangerous for women who have been so abused or intimidated by their husbands that the mediation, no matter how well-intentioned, results in an agreement in which they compromise too much. They give up rights that the courts give them to help raise children without too much interference from the other parent. In one such case, mediation led to an equal "split time" residence for a child too young for such an arrangement. It is for this reason that I am against *compulsory* mediation.

The best solution is for parents to think carefully about their children before becoming angry with their spouses. We are all so addicted to instant gratification in the 1990s that we sometimes expect the same from our families. Cherish your children. If you do, then you'll think twice about attacking someone they love, be it their mother, their father, or anyone else for that matter.

Alternatively, cross-examine your lawyer carefully (how's that for a role reversal?!) and make sure that he or she is sensitive to a child's feelings as well as advancing your position. Many lawyers *are* sensitive (after all, we have children too) and will encourage alternative dispute resolution methods, where warranted, such as mediation, anger control therapy, substance abuse clinics, or simply four-way meetings with both lawyers and their children trying, in good faith, to work together.

If suing is still necessary, then ask your lawyer if there is anything he or she can do to craft the proceedings or evidence in a way that is least likely to upset the children. These methods can include short-term agreements declaring a truce while dialogue can begin, often with the aid of a therapist. (Unfortunately, in the initial days of separation, such "truces" can, on occasion, seriously prejudice a parent's legal position).

Who's the winner?

In the race to ensure that we "win" custody, "win" our case, and "win" our children's love (a dubious quest), we all need to stop and ask ourselves one question.

Is the child a winner? And if not, has any of us really won anything after all?

John Syrtash is a litigation lawyer with the Toronto firm of Kronis, Rotsztain, Margles, Cappel & Gertler. Mr. Syrtash's preferred area of practice is Civil Litigation and Family Law. Neither Mr. Syrtash nor the law firm of Kronis, Rotsztain, Margles, Cappel & Gertler nor B'nai Brith Canada is liable for any consequences that may arise from any party relying upon the information in this material. Mr. Syrtash can be reached at (416) 484-4646.

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Joey Tanenbaum chats with Benny Begin, M.K.

Gerda Frieberg receives a piece of antiquity found in Israel's Negev desert.

At a Knesset luncheon hosted by Benny Begin M.K. Joey Tanenbaum; Benny Begin; Gerda Frieberg; Rabbi Jordan Pearlson, President of the Canadian Associates of BGU; Anne Tanenbaum; BGU President Avishay Braverman.

Chairing the Knesset luncheon, Canadian Associates of Ben-Gurion University National President, Rabbi Jordan Pearlson is seen with Benny Begin M.K. and Gerda Frieberg.

Canada's Day

at

Ben-Gurion University

of the Negev

Canadians from Toronto and Montreal visited Ben-Gurion University and participated in ceremonies marking the 20th anniversary of the death of Israel's first prime minister.

Special functions preceding and on Ben-Gurion Day included the inauguration of the Gerda Frieberg Chair in Agricultural Water Management; a luncheon at the Knesset hosted by Benny Begin, M.K.; the inauguration of the Anne Tanenbaum Chair in Engineering Thermodynamics; and the awarding of an honorary doctorate to Anne Tanenbaum.

Ben-Gurion University Rector, Dov Bahat looks on as BGU President Avishay Braverman confers as honorary doctoral degree on Anne Tanenbaum.

Joey Tanenbaum, Anne Tanenbaum and Susan Tanenbaum at the inauguration of the Anne Tanenbaum Chair at Ben-Gurion University.

BGU President Avishay Braverman with honorary doctoral recipients Anne Tanenbaum and Professor Pinhas Zusman.

Dr. Bob Levine of Montreal; Leo Marcus, National Executive Director of the Canadian Associates of Ben-Gurion University are seen chatting with M.K. Benny Begin.

At the Chair inaugurations which took place on Ben-Gurion Day - Anne Tanenbaum, BGU President Avishay Braverman and Gerda Frieberg.

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INAUGURATION OF
IEBERG CHAIR IN AGRICULTURAL WATER MANAG
TANENBAUM CHAIR IN ENGINEERING THERMODY

Participating in the dedication of the Anne Tanenbaum Chair in Engineering Thermodynamics.
Left to right: Robert Arnow, Chairman of the BGU Board of Governors; President of BGU, Avishay Braverman; Anne Tanenbaum; son, Joey Tanenbaum; daughter-in-law, Toby Tanenbaum.

Friends of the Canadian Associates of Ben-Gurion University photographed at the Knesset in Jerusalem.

Organizations and People

Settler movement accused of spreading 'demagogic lies'

By PAUL LUNGEN

Menachem Brinker

TORONTO — The settler movement is spreading "demagogic lies" that the government of Israel is abandoning their needs in the wake of the peace accord with the PLO, a spokesman for Peace Now said here recently.

The Israeli government has spent and continues to spend large amounts for settlers' security, social services and education, said Menachem Brinker, a visiting professor at the University of Chicago.

Speaking one day after the annual general meeting of the Canadian Friends of Peace Now, Brinker said that despite polls that show an erosion in support for the accord among the Israeli public, he feels 50 per cent of the population still supports it. (Opponents of the accord claim less than half of Israelis back it.)

Brinker further says 20 per cent are undecided while 30 per cent are committed against it.

The settlers cannot on their own upset the peace process, Brinker said. During the last Israeli general election, the Labor Party ran on a campaign slogan calling for "less money for the territories and more for the pressing need of Israel within the Green Line (pre-1967 borders). As we see it, the whole future of Israeli society [had been] mortgaged not just for their safety, but for their political plans," he said.

Brinker, a longtime opponent of the settlements, said it costs nine times as much to deliver services to the territories compared to areas within the borders of Israel itself. A "huge" police and army presence is required to ensure that settlers are safe and get the necessary services, he said, adding that large sums were also spent on roads to settlements that bypass Palestinian villages.

Brinker said the current Israel/PLO disagreement over the Dec. 13 withdrawal date for Israeli forces stems from a tough negotiating stand being taken by Israel over the PLO's participation in the protests that coincided with the funeral of a notorious Hamas leader.

Prime Minister Yitzhak Rabin was concerned that the PLO was not doing enough to distance itself from the Islamic fundamentalist movement, Brinker said. The prime minister is signalling that Israel won't withdraw unless it is sure that the PLO police will suppress violent opposition to the peace accord, he added.

Brinker acknowledged that while it was unclear whether the PLO can deliver a true peace, it is in Israel's interest to give it a chance to do so. If there is a total collapse of PLO authority when it takes over the territories, Israel can re-enter and return to the "point of departure," he said.

The alternative is "continuing intifada without a light at the end of the tunnel."

Calling himself a "cautious optimist," Brinker said chances for peace are a little better than 50/50. But both sides are rational, not driven by fanaticism, and eager to work out a compromise, he said.

Brinker, a professor of modern Jewish literature and a longtime political activist, said in his view, the final peace will see the territories demilitarized, with Israel retaining the right to maintain observation posts. The settlers will likely not get their wish of Israeli forces remaining to protect them in sovereign, Israeli enclaves.

In the meantime, as the parties negotiate details of the accord, Peace Now is focusing its attention on building the peace camp.

One of its goals is attracting younger people to the fold. Another is participating in grassroots meetings with Palestinians to create the "human basis for co-operation." Brinker pointed to a successful summer camp program that saw hundreds of Palestinian and Jewish children learning to get along and to outreach programs to development towns.

Other Peace Now projects include an information and publicity campaign addressing the major issues related to peace and a long-term educational program directed at teachers, parents and students; to promote peace.

NIF tour visits its Israeli grantees

TORONTO — Fresh from a recent study trip to Israel, Helen Zukerman was impressed by the "high" the country appeared to be on.

Seeing the country going in a new direction of peace and hearing it is "irreversibly committed to the path of peace," was heartwarming, she said.

Zukerman is vice-president of the New Israel Fund of Canada, an organization that supports a variety of human rights and peace-oriented groups in Israel.

She was part of a recent 32-person mission that included three Canadians and 29 Americans who visited many of the organizations that receive donations raised by the New Israel Fund (NIF). The NIF of Canada allocates about $525,000 a year to various Israeli groups.

Zukerman said that while the study tour included meetings with academics, human rights activists and Palestinians from various walks of life, the highlight for her was visiting Givat Haviva, a village near Haifa in which Jewish and Arab children co-exist without the interference of political differences.

Settler's concerns

The study group also heard from Zaid Abu Zaid, a member of the Palestinian delegation involved in the peace negotiations. He told the group that the movement towards peace will be "tumultuous and difficult," with terrorists attempting to derail the process. But he expressed his commitment to peace, saying progress would deter Islamic fundamentalists in Hamas, according to Zuckerman.

The group also heard from Etta Bick, a resident of Gush Etzion, a settlement in the West Bank. She told the visitors abut her concern for her children's security once the Israeli army pulls out. Bick, Zukerman added, is committed to the peace process.

Naomi Chazan, a member of the Knesset for the Meretz party, spoke about women's issues in the Israeli context.

Also on the jam-packed agenda were visits with spokesmen for organizations such as the Association for Civil Rights in Israel, B'Tselem, another human rights group, the Israel Women's Network, the Joint Distribution Committee, and the group Women Against Violence in Nazareth.

Zukerman said the trip gave her a new appreciation of Israeli life. "I have never been there as a NIF executive and I was never more proud of the work we do there," she said.

— P.L.

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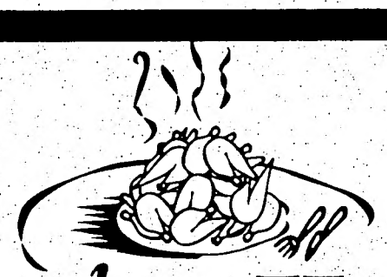

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U.S.D.S. honors Nussbaum as he prepares to leave post

By LEILA SPEISMAN

TORONTO —A reception to mark the retirement of Dr. Aaron Nussbaum as education director of United Synagogue Day Schools was marked by warmth, obvious respect, and much affectionate laughter. Including from Nussbaum.

Several hundred colleagues, present and former board members of U.S.D.S., administrators of other day schools, former students, representatives of the board of education and various educational institutions in the city, friends and family gathered at Beth Tzedec Congregation recently to honor Nussbaum, who will be leaving at the end of December.

A special treat for Nussbaum was the presence of his mother, Clara, from New York, and his daughter Rae Adler, from London.

Shirley Worth, a former chairman of the board and chair of the tribute committee, said that the event was "a tribute to Aaron Nussbaum's commitment and dedication," and a sign of "the affection and respect in which he is held."

She announced the establishment of the Dr. Aaron Nussbaum Scholarship in Jewish Education, to be presented to a U.S.D.S. graduate to further his or her education.

Esther Gold, Hebrew Studies principal, brought greetings from the staff. She called Nussbaum "a master teacher...who cares for each individual, parents, staff or students. He promoted close relationships between the staff."

Nussbaum, she said, is "known for his tolerance to a wide range of Jewish life."

Speaking on behalf of the alumni, Ron Frisch, now a parent in the school, said that Nussbaum sent the students the message that "we mattered; we were important; we were just as deserving of respect as he was.

"He was professional, understanding, and fair."

Aaron Nussbaum

Dr. Ira Schechter, president of the school, echoed the praise for the director's "receptiveness to new ideas. He is able to balance the diverse elements of the Conservative community."

A touching moment came during the speech by his wife, Esther. She told the story of a rabbi who found shelter and refreshment under a tree at an oasis. "I wish you what the rabbi wished the tree — may your fruit grow to be like you."

Daughter Rae, speaking on behalf of her sister Sharon and brother Haskell, who is studying in Israel, praised her father in the words of the Mishna as "like Aaron in the Bible; loving peace and pursuing peace; loving people and drawing them near to the Torah."

This phrase was also used as the theme of the commemorative journal.

Greetings were also brought from Doron Kadmiel, of the Jewish National Fund and Rabbi Irwin Witty of the Board of Jewish Education, who both made presentations to Nussbaum.

Nussbaum, responding to the program, said how proud he was of the school's development, the three campuses, staff and students of the school, and of the school's role in encouraging parents who might not have sent their children to a day school, to consider and decide in favor of that option.

"We [educators] must never lose sight of our overwhelming task; we are partners with G-d."

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As part of the event, the flame atop the monument will be lit to symbolize the heroism of both the Maccabees of old and the modern-day Maccabees who fought the German Nazi regime. From that night onwards, the flame will be lit each evening in memory of the six million who perished during the Holocaust.

The 5th day of Chanukah also commemorates the liquidation and destruction of the town of Jody in the Vilna District.

Latkes will be served and Chanukah "gelt" will be distributed to the children.

The public is invited to attend.
For further information call (905) 660-6028

Russian couples tie the knot

TORONTO — Five Russian Jewish couples were married simultaneously last month.

The event, called the Happiest Day of The Year, took place under the chupah of Beth Avraham Yoseph synagogue in Thornhill. Some participants have been married for 41 years under civil law.

The gala celebration was sponsored by the Jewish Russian Community Centre (JRCC). Many people donated their time and products, like the 4'x8' wedding cake supplied by Food City, and the sheva brachot dinner sponsored by Kosher Hut restaurant.

Co-chairs Sheila and Harvey Hecker, JRCC executive director Rabbi Yoseph Zaltman and wedding coordinator Karen Garscadden extended their good wishes.

"Through this experience we are reconnected to our roots, and a special bond between all the families is felt," said one groom. He said total strangers wished them mazel tov at the wedding and it made them feel very much part of the Jewish community.

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Organizations and People

Veterans maintain high profile at Sunnybrook

By BEN ROSE

TORONTO —One of the feistiest "old sods" at Sunnybrook Hospital is Gershon Caplin, a 94-year-old Jewish war veteran of World War I.

Born in England, Caplin served in the British army in World War I, enlising when he was 16. Though he is in a wheelchair since an operation to replace a broken hip, Caplin whizzes around the hospital corridors like a person half his age.

He has a high profile in the hospital because, in his light tenor voice, he leads a trio of veterans who sing for colleagues in K wing and the new George Hees wing.

Caplin worked as a cook on the Cunard line of cruise ships for many years, but jumped ship in New York harbor in the 1930s and got a job as a security officer. "I was the only illegal alien in New York with a permit to carry a gun," he laughed.

Though he spent more years in the United States than in Canada, Caplin was in Montreal when World War II broke out. He tried to enlist in the Canadian army but was turned down because of a weak eye. He's been in Sunnybrook for eight years.

Caplin's wife died of leukemia. One son, Shane, lives in Israel, and the other, David, 47, is a taxi driver in Toronto.

Caplin attends the biweekly discussion group of Jewish veterans hosted by the General Wingate Branch of the Royal Canadian Legion and led by chaplain Rabbi Barry Schneider.

Another veteran who attends is Pauline Weinstein, one of three Jewish women among the 31 Jewish veterans in the hospital. She served in the British Royal Artillery in England during World War II.

The General Wingate branch is taking an active part in the establishment of a Jewish chapel at the hospital for veterans and other Jewish patients. Steeles Memorial Chapel is the main financial supporter.

According to Rabbi Schneider, it will be the only Jewish chapel in a Canadian hospital, apart from the one in Toronto's Mt. Sinai Hospital.

World War I veteran Gershon Caplin at Sunnybrook Hospital with (right) Sam Romberg, president of the General Wingate Branch of the Royal Canadian Legion, and Sol Raibmon (left), second vice-president of General Wingate Branch.

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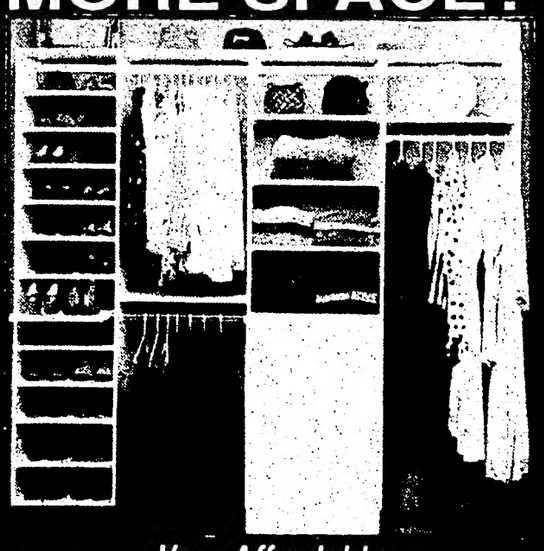

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Kulanu Yehudim on the air with Jewish content in Halifax

By AMY ROSEN

Doreen Gordon is on-the-air

HALIFAX — It's a few minutes before 11:00 a.m., air time on the first Sunday of the new season for eastern Canada's only Jewish radio program.

Doreen Gordon is comforting her new co-host, Nell Buller, who realizes she has left some of their key music selections at home in her CD player. Gordon looks at the microphone. It isn't working properly. She trots off to find another, just seconds before show time in the CKDU sound room at the Dalhousie Union Building.

Miraculously, everything comes together just as Gordon says, "Good morning everyone, *Kulanu Yehudim* is back on the air for another season."

It was something of a miracle, Gordon says. She had announced on the final program of last year that the hour-long, year-old show would be cancelled if she couldn't find a new co-host to replace Jonathan Mendleson.

But after the last show, Nell Buller called to say she enjoyed the program. After talking to her about her work experience and newly found interest in Israel, Gordon offered Buller the job of co-host. She accepted.

Buller has brought her great interest in classical music to the show, and now she's learning a great deal more about Israel.

"Her daughter studied at Dalhousie and decided to go on a trip to Israel one year," says Gordon. "She became enamored of the country, came back and got her degree, converted to Judaism and made aliyah. She's now in the Israeli army hoping to get posted on border patrol."

Gordon and Buller make all the decisions regarding the content of *Kulanu Yehudim*.

The program is the brainchild of Halifax businessman Edwin Rubin. Rubin, a longtime friend of Gordon's, thought it would be nice to start some kind of Jewish radio forum in Halifax. Rubin is active in all types of theatrical work, as is Gordon, and he asked Gordon if she'd be interested in hosting such a program. They went to Emanuel Zabar, who was then the executive director of the Atlantic Jewish Council, and he decided it would be a good idea for the AJC to sponsor a Jewish content program. They approached the program director at CKDU and they all came to an agreement.

They orginally wanted to bring in *Kol Yisrael*, which comes out of Israel, because CKDU was already bringing in the BBC news. Both programs are beamed all over the world.

"CKDU said because of the size of the station, if there was a storm at sea we would get nothing and it really wouldn't be reliable," says Gordon.

Instead they created *Kulanu Yehudim*.

The program is mostly music, including "shock rock," old Yiddish melodies from the early days in New York, classical music and popular Israeli songs. Gordon also does some interviews, such as the one she did with Emanuel Zabar, formerly of the AJC. She also makes announcements about upcoming events in the Jewish community. And she's had children from the Hebrew school in to sing songs. Some shows have been dedicated to various holidays like Yom Kippur and Passover, and certain ominous dates like the anniversary of Kristallnacht.

"I see a need for the program," says Gordon, "But I'm not so sure about people's response here. I think it would be very important for them to learn about Judaism in the way that I'm learning from the show and the way people who are listening seem to be learning from it."

Gordon says the audience is made up of older people particularly interested in Yiddish and students at Dalhousie who've been to Israel and like the sound of Israeli music.

Shragit Glazman is one such student.

Glazman is from a traditional Jewish family. Both her parents are musicians who play music similar to that played on *Kulanu Yehudim*.

"It's great music, but you have to have a personal feeling about it," says Glazman. "It's Judaism, and there's so little of it around here that any little bit I can get counts."

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FP1

This Winnipeg student is no Dr. Frankenstein

By MYRON LOVE

WINNIPEG — Melanie Schachter is out to change the image of scientists held by high school students. "Too many popular movies and books portray scientists as nerds or evil Dr. Frankensteins operating in isolation from environmental and world concerns," says the third year honors University of Manitoba physics student.

To counter that image, Schachter is actively involved in promoting a career in science to female students in the city's high schools. That effort combined with her academic accomplishments — including a $37,000 National Research Council of Canada Women in Engineering and Science Scholarship, a Gold Medal at the Canada National Mathematics Competition, a Canada Scholarship and a Natural Science and Engineering Research Council (NSERC) Undergraduate Student Research Award — have led to the young Winnipegger's being chosen by the Youth Science Foundation (YSF) to be one of two Canadian students representing Canada at the 1993 Nobel Prize Ceremonies and the 18th annual Stockholm International Youth Science Seminar, Dec. 4-11, in Sweden.

The Ottawa-based YSF was founded in 1966 to stimulate an interest in science and technology among young people. Schachter joined the first Winnipeg chapter because of her younger sister, Candice, who co-founded the chapter in 1990 and was quite enthusiastic about it.

In Stockholm, Schachter will be joining 30 other students between the ages of 19 and 24 from around the world. Over the eight days they will attend lectures given by Nobel laureates and other scientists, tour science institutes and other Stockholm sites, attend the Nobel Prize Ceremonies and the Ball to follow and have an audience with the Swedish Royal Family.

This past summer, Schachter did research at the Institute of Marine Dynamics in St. John's, Newfoundland. Her goal is a career in Physics. For her postgraduate work, she is considering Harvard, MIT and other universities. Or she might stay in Winnipeg and work in nuclear magnetic resonancing at the new Institute of Biodiagnostics.

Advt.

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The Institute for Community Education and Referral, conceived and funded by Benjamin's, was created in 1986. Benjamin's felt that the sanctity of life demonstrated in treatment of the deceased had to be reflected in greater care for the living as well. The Institute fills, in part, the vacuum left by vanishing traditions of community support for people adjusting to great or sudden personal loss.

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Several mailings describing the Institute's services are sent out well after a funeral. Some people need time before recognizing the need for, or accepting professional help. Families occasionally contact the agency for help in coping *before* a loss occurs. Whatever information or clinical services may be required, the Benjamin Institute is a unique community resource dedicated to facilitating the way life goes on.

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You can be of great help to us if you would take the time to indicate your response to the survey questions.

We have enclosed a postage paid self-addressed return envelope for your convenience.

Please accept our thanks. We look forward to reading your responses.

Respondent must dwell in household which receives The Canadian Jewish News and must be over 18 years of age. Please check the appropriate answers.

TP

5-2

Please indicate if you feel The CJN should carry more, less or the same of the following:

	1.More	2. Less	3. Same	
Israeli News	1.❑	2.❑	3.❑	6-
Other International News	1.❑	2.❑	3.❑	7-
U.S. News	1.❑	2.❑	3.❑	8-
Canadian News	1.❑	2.❑	3.❑	9-
				10-
Organizational/Club News	1.❑	2.❑	3.❑	11-
Local News	1.❑	2.❑	3.❑	12-
Travel	1.❑	2.❑	3.❑	13-
Youth	1.❑	2.❑	3.❑	14-
(ARTS):				
-Film	1.❑	2.❑	3.❑	15-
-Theatre	1.❑	2.❑	3.❑	16-
-Ballet	1.❑	2.❑	3.❑	17-
-Music	1.❑	2.❑	3.❑	18-
-Books	1.❑	2.❑	3.❑	19-
-Jewish Content	1.❑	2.❑	3.❑	20-

Please indicate if you read the following:

	1.Always	2.Occasionally	3.Never	
Page 1	1.❑	2.❑	3.❑	21-
Page 2 (local news)	1.❑	2.❑	3.❑	22-
FrontLine	1.❑	2.❑	3.❑	23-
Editorials	1.❑	2.❑	3.❑	24-
Letters to the Editor	1.❑	2.❑	3.❑	25-
Opinion Page	1.❑	2.❑	3.❑	26-
				27-

Please indicate which of our columns/columnists you read:

	1.Always	2.Occasionally	3.Never	
Arnold Ages	1.❑	2.❑	3.❑	28-
Yeshayahu Anug	1.❑	2.❑	3.❑	29-
Bernard Baskin	1.❑	2.❑	3.❑	30-
Jack Chisvin	1.❑	2.❑	3.❑	31-
Eye on Arts	1.❑	2.❑	3.❑	32-
Allan Gould	1.❑	2.❑	3.❑	33-
Sheldon Kirshner	1.❑	2.❑	3.❑	34-
Nachas (cartoon)	1.❑	2.❑	3.❑	35-
Name Game	1.❑	2.❑	3.❑	36-
Rabbi W. Gunther Plaut	1.❑	2.❑	3.❑	37-
Rabbinic Reflections	1.❑	2.❑	3.❑	38-
Erica Meyer Rauzin	1.❑	2.❑	3.❑	39-
Travel Talk	1.❑	2.❑	3.❑	40-
What's New	1.❑	2.❑	3.❑	41-
Yiddishe Vinkel	1.❑	2.❑	3.❑	42-

A. THE CANADIAN JEWISH NEWS

Please indicate for each of the following CJN supplements or advertising feature pages whether you read it:

	1.Always	2.Occasionally	3.Never	
Lifestyles	1.❑	2.❑	3.❑	43-
Party Supplements	1.❑	2.❑	3.❑	44-
Education Supplement	1.❑	2.❑	3.❑	45-
Fashion Supplements	1.❑	2.❑	3.❑	46-
Travel Supplements & Pages	1.❑	2.❑	3.❑	47-
Holiday Editions	1.❑	2.❑	3.❑	48-
Viewpoints	1.❑	2.❑	3.❑	49-
Business Pages	1.❑	2.❑	3.❑	50-
Kosher Supplements	1.❑	2.❑	3.❑	51-
Bridal Supplements	1.❑	2.❑	3.❑	52-

On average, how much time do you spend reading The CJN? 53-

15 minutes 1.❑ — 45 minutes 3.❑
30 minutes 2.❑ — 1 hour 4.❑
longer than 1 hour 5.❑

On average, how long is The CJN kept in the home? 54-

under 3 days 1.❑ — 7-14 days 3.❑
3-6 days 2.❑ — over 14 days 4.❑

How many females in total **in your household** read or look through your copy of The CJN? 55-

0 1.❑ 1 2.❑ 2 3.❑ 3 or more 4.❑

How many males in total **in your household** read or look through your copy of The CJN? 56-

0 1.❑ 1 2.❑ 2 3.❑ 3 or more 4.❑

How many females **outside your household** read or look through your copy of The CJN? 57-

0 1.❑ 1 2.❑ 2 3.❑ 3 or more 4.❑

How many males **outside your household** read or look through your copy of The CJN? 58-

0 1.❑ 1 2.❑ 2 3.❑ 3 or more 4.❑

In the past 12 months, for which of the following did you or anyone in your household refer to The CJN?

(Check those which apply)

Attending a live performance	1.❑	59-
Attending a lecture/study group/course	2.❑	
Choosing a restaurant	3.❑	
Planning a party/simcha	4.❑	
Taking a trip	5.❑	
Buying/selling a home	6.❑	
Purchasing home furnishings/appliances	7.❑	
Purchasing a car	8.❑	
Financial Planning	9.❑	
Shopping for clothes	0.❑	
Shopping for groceries	1.❑	60-
Shopping for kosher products/services	2.❑	
Clipping a coupon	3.❑	
Hiring a service	4.❑	

61-74

B. TRAVEL INFORMATION

How many times in total did you or anyone in your household travel for pleasure or business in the past 12 months? 206-
0X 1.❑ 2X 3.❑ 4X 5.❑ 6X 7.❑ 12X or more 9.❑
1X 2.❑ 3X 4.❑ 5X 6.❑ 7-11X 8.❑

Please specify destination of trips taken for above during the past 12 months. 207-
Canada 1.❑ Israel 4.❑ USA 7.❑
Caribbean 2.❑ Mexico 5.❑ Other 8.❑
Europe 3.❑ Orient 6.❑

Have you ever travelled to Israel? 216-
Yes 1.❑ No 2.❑

If yes, how often? 217-
1X 1.❑ 2-5X 2.❑ more than 5X 3.❑

Are you planning to travel to Israel in the next 2 years? 218-
Yes 1.❑ No 2.❑

Are you planning to travel to any of the following other destinations in the next 2 years? 219-
Banff 1.❑ Florida 4.❑ New York 7.❑
Caribbean 2.❑ Mexico 5.❑ Orient 8.❑
Europe 3.❑ Montreal 6.❑ Other 9.❑ 220-228

When travelling which of the following airlines do you use? 229-
Air Canada 1.❑ Canadian 5.❑ Lufthansa 9.❑
Air France 2.❑ Delta 6.❑ Singapore 0.❑
American 3.❑ EL AL 7.❑ Swissair X.❑
British Airways 4.❑ KLM 8.❑ United Y.❑
230-241

C. LIFESTYLE INFORMATION

Which of the following best describes the main residence of your household? 242-
Single family detached home 1.❑
Semi-detached/duplex or townhouse 2.❑
Condominium 3.❑
Apartment 4.❑
Other *(please specify)*.....5.❑

Do you rent 1.❑ or own 2.❑ your dwelling? 243-

Do you own a:
Weekend or vacation home 1.❑ 244-
Commercial property 1.❑ 245-

Are you contemplating a move within the next 2 years? 246-
Yes 1.❑ No 2.❑

If yes, what type of dwelling will it likely be? 247-
Single family detached home 1.❑
Semi-detached/duplex or townhouse 2.❑
Condominium 3.❑
Weekend or vacation home 4.❑
Other *(please specify)*.....5.❑
248-252

If you presently own a home, are you planning to redecorate or renovate during the next 2 years? 253-
Yes 1.❑ No 2.❑

If you presently own a home, are you planning to landscape during the next 2 years? 254-
Yes 1.❑ No 2.❑

In the next 2 years which of the following pieces of home/office equipment are you planning to purchase? 255-
Computer system/hardware/software 1.❑
Fax 2.❑
Photocopier 3.❑
Furniture 4.❑
Phone/voice mail systems 5.❑
Laser printer 6.❑
256-261

In the past 12 months which of the following have you personally invested in? 262-
RRSP 1.❑ GICs/Term Deposits 4.❑
Stocks 2.❑ Investment Property 5.❑
Mutual Funds 3.❑ RRIF 6.❑
Other *(specify)*..... 7.❑
263-269

In the next 12 months are you planning to make any of the following purchases? 306-
Home computer/hardware/software 1.❑
TV/VCR/Camera/Video Recorder 2.❑
Stereo Equipment 3.❑
Cellular Phone 4.❑
Appliance 5.❑
Furniture 6.❑
Jewellery 7.❑
Fitness/Exercise Equipment 8.❑
Sporting Equipment 9.❑
Swimming Pool 0.❑
Boat X.❑
307-317

D. CARS

Do you own/lease a car? 318-
Yes 1.❑ No 2.❑

If there is more than 1 car in your household then how many #.....? 319-

Which of the following makes of cars, if any, do you or other members of your household own or lease
BMW 1.❑ 320-
Buick, Chevrolet, Oldsmobile 2.❑
Pontiac, Cadillac 3.❑
Chrysler, Dodge, Plymouth 4.❑
Ford, Lincoln, Mercury 5.❑
Honda, Nissan, Toyota, Mazda 6.❑
Infiniti 7.❑
Jaguar 8.❑
Jeep 9.❑
Lexus 0.❑
Mercedes 1.❑ 321-
Mini Vans 2.❑
Rolls Royce 3.❑
Saab - Volvo 4.❑
Volkswagen/Porche/Audi 5.❑
Other 6.❑
322-337

Do you or anyone in your household plan to purchase a car in the next 2 years? 338-
Yes 1.❑ No 2.❑

How often do you use your dealership for service? 339-
Always 1.❑ Sometimes 2.❑ Never 3.❑

E. FOOD EXPENDITURES

When you shop for food you usually shop at: 340-
Chain Stores 1.❑
Local Specialty Shops 2.❑
Both 3.❑

When you shop for food you buy kosher food products: 341-
Always 1.❑ Sometimes 3.❑
Frequently 2.❑ Never 4.❑
Only at Passover or other holidays 5.❑

On average what is your weekly household food expenditure? 342-
Under $75 1.❑ $150-$199 4.❑
$75-99 2.❑ $200-$249 5.❑
$100-$149 3.❑ $250-$299 6.❑
$300 or more 7.❑

On average how many times per week do you eat at a restaurant? 343-
1X 1.❑ 2-3X 2.❑ 4-6X 3.❑ 7Xor more 4.❑

How often do you go out of your immediate area to eat? 344-
Always 1.❑ Sometimes 3.❑
Frequently 2.❑ Never 4.❑

When you eat out, how often is it at a kosher establishment? 345-
Always 1.❑ Sometimes 3.❑
Frequently 2.❑ Never 4.❑

DEMOGRAPHICS

Are you Male 1.❑ Female 2.❑ 346-

What is you marital status? 347-
Married 1.❑ Separated 3.❑
Widowed 2.❑ Divorced 4.❑
Single 5.❑

What age category do you fall in? 348-
Under 25 1.❑ 45-54 4.❑
25-34 2.❑ 55-64 5.❑
35-44 3.❑ 65 and over 6.❑

Would you consider yourself to be: 349-
Orthodox 1.❑ Reform 3.❑
Conservative 2.❑ Other 4.❑

Are you currently affiliated with a synagogue? 350-
Yes 1.❑ No 2.❑

What language is used most frequently at home? 351-
English 1.❑ Russian 4.❑
French 2.❑ Spanish 5.❑
Hebrew 3.❑ Yiddish 6.❑
Other 7.❑
352-358

Do you have any children? 359-
Yes 1.❑ No 2.❑
If yes how many? 360-
1 1.❑ 2 2.❑ 3 3.❑ 4 or more 4.❑

How many attend private Hebrew schools?
Hebrew Day School 1.❑ #..... 361-
Hebrew Afternoon School 1.❑ #..... 362-

How old are your children? (for each child check appropriate age, start with youngest.)
1.under 12❑ 2.13-20❑ 3.21-29❑ 4.30 & over❑ 363-
1.under 12❑ 2.13-20❑ 3.21-29❑ 4.30 & over❑ 364-
1.under 12❑ 2.13-20❑ 3.21-29❑ 4.30 & over❑ 365-
1.under 12❑ 2.13-20❑ 3.21-29❑ 4.30 & over❑ 366-
1.under 12❑ 2.13-20❑ 3.21-29❑ 4.30 & over❑ 367-

Do you have any grandchildren? 368-
Yes 1.❑ No 2.❑

EDUCATION LEVEL

What is the highest level of education you and your spouse have completed to date?

RESPONDENT	369-	SPOUSE	370-
Elementary/Grade School	1.❑	Elementary/Grade School	1.❑
High School	2.❑	High School	2.❑
Community College	3.❑	Community College	3.❑
University	4.❑	University	4.❑
Post-Graduate Studies	5.❑	Post-Graduate Studies	5.❑
Other	6.❑	Other	6.❑

ECONOMIC ROLE

What is your and your spouse's professional position or title? 371-

RESPONDENT
Owner/proprietor/partner 1.❑
Manager/director 2.❑
Chairman/president 3.❑
Professional 4.❑
Sales 5.❑
Manufacturer 6.❑
Clerical 7.❑
Homemaker 8.❑
Retired 9.❑
Student 0.❑
Other X.❑

SPOUSE 372-
Owner/proprietor/partner 1.❑
Manager/director 2.❑
Chairman/president 3.❑
Professional 4.❑
Sales 5.❑
Manufacturer 6.❑
Clerical 7.❑
Homemaker 8.❑
Retired 9.❑
Student 0.❑
Other X.❑

INCOME

Please check the category that best describes your current annual **TOTAL HOUSEHOLD** Income before taxes. 373-
below $25,000 1.❑
$25,000-$49,999 2.❑
$50,000-$74,999 3.❑
$75,000-$99,999 4.❑
$100,000-$149,999 5.❑
$150,000-$199,999 6.❑
$200,000-$249,999 7.❑
$250,000-$299,999 8.❑
$300,000 and over 9.❑

We invite additional comments from you about The CJN.

Organizations and People

Yiddish studies gets boost

By FRANCES KRAFT

TORONTO — A $75,000 endowment fund has been established in support of the Yiddish Studies program at the University of Toronto by the Himel family, it was announced recently.

"The university doesn't fund [Yiddish] courses any more," Bayla Chaikof, chair of the Committee for Yiddish Studies at the University of Toronto, told *The CJN*. Her committee is run under the auspices of the Jewish Federation of Greater Toronto.

"We want to expand our courses so that there can be a major in Yiddish and even a graduate program in research in Yiddish language, literature and culture," Chaikof said. Currently the university offers three courses in Yiddish — a beginner's, an intermediate, and a course in Yiddish literature.

Ben Himel, 89, who established the Himel Family Endowment together with his wife Anne, and children Pearl and Gerry Banks, Irving Himel, and Mel and Pam Himel, is a businessman who still goes to his office every day and a longtime supporter of Yiddish education.

In the early 1930s he helped found the Borochov School, going from door to door to collect nickels and dimes in Depression days, said Chaikof.

More recently, he endowed a chair in Yiddish studies at Bar-Ilan University, set up a fund to train teachers of Yiddish both in Israel and Russia and established a fund for the teaching of Yiddish in Israeli elementary schools, Chaikof noted.

Chaikof announced the establishment of the Himel fund at a recent evening of Yiddish theatre music, held at the home of Helen Zukerman in support of U of T's Yiddish studies program. Theresa Tova, who stars in the television series *ENG*, sang Yiddish theatre tunes dating back to the 1920s, '30s and '40s. Tova is the child of Holocaust survivors and a graduate of Calgary's I.L. Peretz School. Canadian actor Harvey Atkin, a regular on *Cagney and Lacey* for six years, emceed.

Future Yiddish committee events include *Der Yiddisher Mikado*, a performance of Gilbert and Sullivan's *Mikado* by a Long Island theatre troupe, to be held next March at Harbord Collegiate, said Chaikof. Co-sponsors of the show, which will feature Yiddish lyrics and English dialogue, are Friends of Yiddish and Congregation Darchei Noam.

Ben Himel (left) and his son Irving posed recently with Bayla Chaikof, who announced the establishment of the Himel Family Endowment in support of Yiddish Studies at the University of Toronto.

Cutbacks hard on families, staff

[Cont'd. from page 2]

"While this is hard on the families, it is also hard on the staff and on their morale," the administrator said.

Under new government policy, Homes for the Aged are being red-circled, she said, so that their cost of $130 a day will be brought down to that of $80, the common denominator for long-term care.

"These residents, who represent some of the most vulnerable and dependent members of our society, are being asked to pay monumental increases while suffering a decrease in basic and necessary services," Charles Harnick, provincial MPP for Willowdale, wrote to the Health minister, after receiving a protest from Kay Marlatt, chair of the Family Council.

Residents of the Crestview Wychwood Towers, Christie Street, about 40 of whom are Jewish, are also affected by the increases and cutbacks. There are a total of 10 Metro Homes for the Aged, and Cummer Lodge is the second largest.

"The frail, the elderly and the cognitively impaired are men and women who deserve to be maintained in cleanliness and dignity," a news release from the Family Council states. "They have paid their debt to society during their vigorous years by working at jobs and businessess, paying taxes, and raising a generation of Canadians; they are not ciphers in some governmental balance sheet; they are utterly dependent upon nurses, nursing asistants and health care aides for the essential tasks that they cannot perform for themselves in their declining years."

The family of the late

CHARLES WITTENBERG

would like to express our heartfelt appreciation to our dear family, friends and colleagues for their kindness, support and generous donations on the loss of our beloved husband, precious father and grandfather.

We also extend our sincere thanks to the doctors and staff at Mount Sinai Hospital for their commitment and caring.

The love and comfort extended to us will never be forgotten and lives on as a testament to this noble man.

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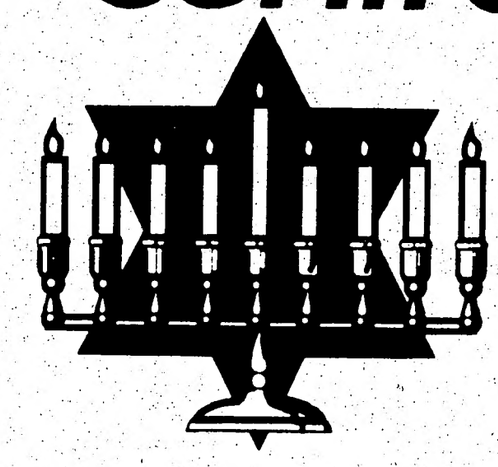

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Organizations and People

What's New

By CAROLYN BLACKMAN

DEADLINE REMINDER

Deadline for What's New and About People is Thursday, two weeks prior to publication date. Thursday, Dec. 9 is deadline for Dec. 23 issue. However, since we are not publishing an issue Dec. 30, all items that would ordinarily appear Dec. 30 must be included in the Dec. 23 column. Please note these other holiday changes — Thursday, Dec. 16 is deadline for Jan. 6 issue, and Wednesday, Dec. 22 is deadline for Jan. 13 column. I am at my desk on deadline days only to receive your calls and sort my mail.

Friday, Dec. 10

KOL AMI SCHOLAR-IN-RESIDENCE
Temple Kol Ami welcomes **Rabbi Peter Rubinstein** of Central Synagogue, New York City as Scholar-in-Residence on December 10 and 11. He will take part in a family Shabbat service and Chanukah celebration on Dec. 10 at 7:30 p.m. On Dec. 11 he will join the adult Shabbat service and speak about the Jewish community in the 21st century. Services are held at Leo Baeck Day School, 34 Kenton Drive. For information, call 660-5199.

Sat. Dec. 11

BBYO DANCE
B'nai Brith Youth Organization welcomes all teens to the Jungle Dance at 7:30 p.m., JCC, North Y branch, 4588 Bathurst. Admission, $5 members; $7, non-members. Call the office at 635-9411.

FEYGELE & FRIENDS
Join Feygele & Friends, featuring vocalists **Faye Kellerstein** and **Michael Mandel** for a family Chanukah concert in English and Yiddish. The concert, featuring music, comedy, dance and sing-along is at Northview Heights Auditorium, corner of Bathurst and Finch, at 8 p.m. Tickets: general $12; students, seniors $10; children, 12 and under, $5. For advance tickets and group rates, call 633-6558.

Sunday, Dec. 12

SWAZILAND TO JERUSALEM
Ohr Somayach, Thornhill welcomes **Nati Gamedze** for a public lecture, 8:30 p.m. at 613 Clark Ave. Gamedze, a member of the royal family of Swaziland, South Africa, will talk about his life from his royal birth to Oxford University and then to Jerusalem. No charge.

BASIC JUDAISM
The Rabbinical Assembly, Ontario Region continues its Basic Judaism Course from 7:30 to 9:30 p.m. at Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Rd., Downsview. The topic this week is Kashrut - Why and How. No charge. For information call **Rabbi Howard Markose**, 889-4975.

LATKES ARE COMING
Come to Anshei Minsk Synagogue at 6:30 p.m. for its annual Chanukah party. Enjoy the music of **Ron Wiseman**, the King of Reggae. Admission, $5, adults; children, free. Children's craft table, loot bags, movies and more. Anshei Minsk Synagogue, Kensington Market, 10 St. Andrews St. For further information, call 595-5723.

FRIENDS OF YIDDISH
Friends of Yiddish invite everyone to join them for a Chanukah party at Adath Sholom Synagogue, 7:30 p.m. There will be skits, music by **Hyman Gurian** and Di Shpeelers, Chanukah poems and songs, refreshments and door prizes. Call **Gloria**, 221-9013 or **Lillian** at 633-8407 to reserve tables. Members, $5; non-members, $8.

SING ALONG ISRAELI SONGS
Sing along with **Gidi Koren** in an evening of lights and songs at 8:30 p.m., 1111 Finch Ave. W., Suite 158. Proceeds to Tel-Hashomer Hospital in Israel. For more information call **Vera**, 633-2680.

CHABAD OF MARKHAM
Enjoy latkes, doughnuts, entertainment and a Menorah lighting ceremony, 3 p.m., Thornhill Square. Call 886-0420.

FAMILY CHANUKAH PARTY
Everyone is invited to join the fun at the Country Shul's family Chanukah party. There are activities for the whole family highlighted by a clown for the children. Come to Bathurst and Carrville (2 lights north of Hwy. 7) from 2 - 4 p.m. Admission, non-members, $5 per person to a maximum of $12 for a family; members, $3 per person to a maximum of $8 for a family. Call **Lisa Marcus** at 764-6400 for information.

HEBREW AND YIDDISH CHANUKAH SONGS
Concert pianist **Lola Julitta Burns** will present Hebrew and Yiddish traditional Chanukah songs from 1:15 - 2 p.m. at Terrace Gardens 3705 Bathurst St.

ADVOCACY ACT
Congregation Habonim invites you to hear **Tracey Tremayne-Lloyd**, founding chair, Ontario's Health Law Association, to speak on the Advocacy Act: Who will Make Decisions For and About you, If You Can't, a discussion on the new law governing medical treatments and care for aged, disabled or infirm persons. Time is 10 a.m. at Beth Habonim, 5 Glen Park Ave., Bathurst and Glencairn. Breakfast and lecture, $6.

SHAAREI SHOMAYIM BREAKFAST CLUB
Rabbi Marvin B. Pacino, headmaster of Community Hebrew Academy of Toronto will speak at the Shaarei Shomayim Brotherhood Breakfast Club, 470 Glencairn Ave., following the 9 a.m. services. Topic is Religious Robotics.

Monday, Dec. 13

CHANUKAH DINNER AND MEETING
Nagillah chapter, B'nai Brith Women, (40 + singles) is holding a general meeting and Chanukah dinner at 7 p.m. at the Barbara Frum Library, 20 Covington Rd., 3rd floor. It promises to be lots of fun with good food and music. Non-members welcomed. Dinner cost, $5 per person. Call **Beverly**, 633-3203 or **Sheila**, 665-3333.

HUMAN RIGHTS DAY
National Council of Jewish Women, Toronto section is having a Human Rights Day at 12:30 p.m. at Council House. A forum on anti-Semitism will feature **Glen Shear**, chair, New Leadership Society, Simon Weisenthal Centre. Admission free.

SONG AND DANCE CELEBRATION
Ronit Eizenman, an Israeli dance instructor will lead in song and dance at Beth Emeth Bais Yehuda Sisterhood's general meeting and Chanukah celebration at 8 p.m. in the Arback Hall. Admission, members $2; guests, $3.

HEALTHY KOSHER COOKING
The Weigh to Go presents, How to Lower your Weight and Cholesterol Without Really Trying at an introductory kosher food demonstration and lecture at 7:30 p.m., JCC, North Y branch, 4588 Bathurst St., Room 209. Food tasting buffet included, $5. Call **Gerald Hoffman**, certified wellness and lifestyle educator, specializing in nutrition, 781-6821.

ISRAELI PHILATELY
The next meeting of the Canadian Association for Israeli Philately will take place at Shaarei Shomayim Synagogue, 7:30 p.m. **Ken Caplan** will present a history of International Zionist Congresses. A buy and sell period will take place prior to the program. Public is welcome, admission is free. For further information contact **Al Dickstein**, president, at 594-7887.

NCSY CONCERT
NCSY presents its 15th annual fundraising concert, 7:30 p.m., Shaarei Shomayim Synagogue, featuring the Jewish superstar singing sensation, **Mordechai Ben-David** and the successful Jewish recording choir, Yerachmiel Begun's Miami Boys Choir. Tickets can be purchased by calling the concert lines at 789-5900 or 789-1422.

Tuesday, Dec. 14

ROSH CHODESH TEVETH
Beth Tikvah, 3080 Bayview Ave. will host an all-women's Rosh Chodesh observance at 8 p.m. The theme of the evening is prayer. Guest leader is **Rachel Turkienicz**, a PhD candidate in the field of Judaics with a specialty in Midrash and Talmud.

BETH DAVID SISTERHOOD
The next meeting of Beth David B'nai Israel Beth Am Sisterhood will take place at 8 p.m. at the synagogue, 55 Yeomans Road, Downsview. Topic is Death's Lessons for Life, with special guest, **Michael Benjamin**.

ROSH CHODESH CLUB
Women's division of Aish HaTorah presents the Rosh Chodesh Club. Join **Moira Kirzner** and **Sandy Pister** for an evening of learning and activities geared to women, by women of a variety of backgrounds. Come to Aish HaTorah, Thornhill Centre at The Promenade, Suite 303, 8:30 p.m. Call 636-7530 for more information.

WOMEN CELEBRATING CHANUKAH
Women are invited to join in celebrating Chanukah and Rosh Chodesh Tevet at Shaarei Shomayim Congregation. A Maariv service for women will be held in the downstairs chapel at 7:30 p.m. Lighting of Chanukah candles and a shiur on a biblical women will follow in room 29. There will be a $3 charge for refreshments.

RUMMAGE AND BOUTIQUE SALE
Beth Emeth Bais Yehuda Sisterhood will have bargains galore at its rummage and boutique sale at the synagogue, 100 Elder St. from 8 a.m. - 3 p.m. To get there by TTC, take Faywood bus 104 to Wilmington.

SISTERHOOD LUNCHEON
Shaarei Shomayim Sisterhood luncheon, 12:30 p.m. will feature singer, **Faye Kellerstein** accompanied by **Gordon Klapman**. Reserve with **Ruth Fruitman**, 731-6660.

Wednesday, Dec. 15

SIGNIFICANCE OF CHANUKAH
Beth Emeth Bais Yehuda Synagogue Continuing Education Committee presents its second lecture with **Dr. Morton Manilla** at 8 p.m., on the theme of the Significance of Chanukah in Relationship to Contemporary Jewish History. Tonight's topic is Globalization and the Peace Process. Everyone welcome, refreshments served. Call 633-3838 for more information.

NEW PRESIDENT

Ontario region, United Synagogues recently installed Morris Adams, right, as president, at a festive evening at Adath Israel. Outgoing president, Jules Surdin congratulates his successor.(Mollie Rothman photo)

Thursday, Dec. 16

POWER OF LIGHT
Join an evening of celebration and be enlightened about the different customs and rituals celebrated by your neighbors at this time. A panel will be moderated by **Dr. Karen Mock**, national director, League for Human Rights, B'nai Brith Canada, and will include representatives of the Aboriginal, Chinese, Christian, Hindu, Muslim and Jewish communities. Come to the Peel Board of Education, Mississauga Room, 5650 Hurontario Street, corner Matheson Blvd. W. in Mississauga at 7:30 p.m. Admission, $2. Call **Joyce Aster**, B'nai Brith Halton Peel, 678-9691.

And What Else Is New...

POST CHANUKAH DINNER & ONEG SHABBAT
Beth Emeth Bais Yehudah Synagogue is holding a post-Chanukah dinner and Oneg Shabbat at 6 p.m., Friday Dec. 17, at the synagogue, 100 Elder St., for singles, ages 45 and up. For further information call **Bernice Binstock**, 633-7034 or the synagogue office at 633-3838.

FAMILY TO FAMILY
The Community Integration Program seeks Canadian families to reach out to recently arrived Jewish families from the former Soviet Union. Be an important link for a Russian family, help them discover their Jewish heritage and develop a special friendship with them. For more information call **Selena Kovshoff** at the JCC, CIP office, 635-1880, ext. 261.

MONDAY NIGHT RAMBAM
Discover the breadth and scope of Jewish tradition through the eyes of Maimonides in a class led by Rabbi Avrohom Plotkin, of Chabad Lubavitch of Markham. Style is informal and a Hebrew-English text is used. Refreshments served. Classes are at 8:30 p.m. at 135 Holm Cr. Call 886-0420.

TRADITIONAL MINYAN
Everyone is welcome to Congregation Shomer Israel, 60 Rockford Rd. Shabbat services, 9 a.m., followed by kiddush. Sunday, 8:30 a.m. No dues. For information call 362-3248.

SKILLED VOLUNTEERS
Do you have computer skills? Are you interested in social services? Do you enjoy working along side seniors? Would you like to improve your outreach and public relations ability? Can you provide assistance to newcomers conducting job searches? Here is your chance to use your skills while giving something back to the community. Call the Jewish Vocational Service at 787-1151, ext. 254.

BAYCREST VOLUNTEERS
Ongoing opportunities await you as a volunteer at Baycrest Centre. The patients, residents and members need you to give your time. Baycrest offers many recreational, entertainment and fitness programs that need you as a volunteer. For more information, call the Volunteer Department, 788-2850.

HOLOCAUST SURVIVORS
The ongoing group for survivors and children

[Cont'd. on page 31]

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Organizations and People

What's New

[Cont'd. from page 30]

of survivors of the Holocaust will be meeting Thursday mornings, 10 to noon, at the Winchevsky Centre, 585 Cranbrooke Ave. Purpose of the group is to explore the emotional impact the Holocaust has had on people's lives. Leader is **Doris Strub Epstein**. Call 630-0164.

JF&CS GROUPS

Jewish Family and Child Service offers the following groups - Widows/Widowers (begins Jan. 17); Positive Parenting (begins in January); When Your Children Inter-Marry (begins Jan. 28). For more information concerning fees and registration, call **Pat Lieberman** at 638-7800.

WINTER RETREAT

Ohr Somayach is holding its annual winter retreat at Maple Lake Lodge Resort from Friday, Dec. 24 until Monday, Dec. 27. Three nights of classes, winter activities, child care, a special women's program and a total Shabbat experience are part of the program. For information and reservations call Ohr Somayach at 886-5730.

HOLIDAY GIFT WRAPPING

Women's Canadian ORT is gift-wrapping at Hillcrest Mall from December 13-24. To volunteer call **Judy** or **Fran** at 787-0297.

at the JCC

Celebrate Chanukah at the Bloor Y branch on Sunday, Dec. 12. At 9:30 a.m. and 1:30 p.m. in the Upper lounge there will be Jewish folktales about Chanukah for children ages 3-8 and their families. Tickets $6. In the Wallin Lounge at 9:30 a.m. and 1:30 p.m. **Mayer** and **Doris Kirshenblatt** will delight children by making toys and whistles out of household odds and ends. Tickets, $6. A lobby Chanukah cafe, specializing in holiday food will run from 10:30 a.m. to 1:30 p.m.

Winter Break Fun Days are fun-filled, supervised programs for children ages 5 to 10. Each day brings a new focus and new activities, including swimming, gym and a specialty workshop.

Gymnastics Winter Break Camp features instruction on floor routines, bars, trampoline and vault. Instruction is available in all levels and swimming is included. For children ages 8-12. For information on both camps call 924-6211.

Early Childhood Department, North Y Branch, is currently accepting registration for Tic Tac Two, nursery, junior and senior kindergarten programs for fall, 1994. Limited spaces available. For more information call 631-5651 or 636-1880 ext. 248.

On Sunday, Dec. 12, JCC, North Y branch invites all children and their families to celebrate Chanukah with songs and dance at a show featuring **Helena** and her Chanukah Magical Basket and Helena's Hilarious Friends. All children will be able to choose toys from Helena's Chanaukah magical basket. Children $5, adults, free. Also on Dec. 12, a family fitness 5 km walk will be held from 11:30 a.m. - 12:30 p.m. and a JCC children's talent show from 2:15 - 3:00 p.m. There will be door prizes galore, lunch in the new gym and wandering clowns. For information call **Rosanne**, 631-5658.

for seniors

Wagman Centre, Self-Help Widowers Group, 55 and over meets every other Friday morning, 9:30 - 11, in the Wagman Centre boardroom, 55 Ameer Ave. For more information call **Paula David**, 789-5131, ext. 2271.

Earl Bales Seniors' Club events — Saturday dance Dec. 11, 7-10 p.m.; Sunday dance Dec. 12, 7:30-10:30 p.m. in community centre. Members $4, non-members $5; Chanukah party and entertainment, Tuesday, Dec. 14, 1-3 p.m. Members, $5, non-members $6; pre-1994 dinner and dance, Wed. Dec. 29, 7-12 midnight. Kosher chicken dinner. Members $20, non-members $25. Tickets in advance.

Club Hadar meets every Monday and Thursday, 1-4 p.m. at Garnet A. Williams Community Centre, 501 Clark Ave. W., Thornhill, meeting room 2. Activities include Tai Chi, painting, discussions, bingo, cards. For information, call **Violet Landman**, 886-2625.

Good Age Club party, Thursday, Dec. 16, 2 p.m. Join them for entertainment, a light bite, latkes. Cost $2.50 members, $3 non-members. Reservations a must. Call 924-6211.

Aluma Canadian Israeli Club meets 7 p.m. Wednesdays, at 15 Hove St. (B'nai Brith Building). A Chanukah party will be held Saturday, Dec. 11, 7 p.m. Members $6, non-members, $7. Call **Eliezer**, 783-9453.

Shaarei Shomayim Friendship Club North York Board of Education programs offer exercise and yoga, Tuesdays; line dancing, Wednesdays; and music appreciation with pianist **Mildred Bennett**, Thursdays, 10 a.m. - noon. For information on all activities, call **Lena**, 785-5773 or **Ruth**, 224-5923. Chanukah party, Monday, Dec. 13, 12:30 p.m. with **Michael Khinkis** entertaining. A trip to Arizona and Las Vegas is planned in February. Includes kosher hotels. Remember the Golden Book to mark special occasions. Your donations go to Laniado Hospital in Israel. Call **Dorothy Bloomfield** at 787-1526.

Seniors are invited to the **Big Band Dance** on Sunday, Dec. 12, 2-5 p.m. at Mel Lastman Square. Swinging rhythms and popular big band hits from the Dave Woods Orchestra will be featured alongside **Adam Timoon's** songs, stories and humor.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. Phone number is 225-2112.

The Friendship Circle, for people 55 and over and single, meets every other Thursday at 7 p.m. On Dec. 9, come and celebrate Chanukah with entertainer **Andrew Furst**, singer of international songs. Fee $2.

Etrog, an Israeli cultural club for Hebrew speaking adults, meets Wednesdays, 7 p.m. Programs include movies, lectures, concerts and dances. Call **Anna**, 225-2112.

JF&CS LECTURE

In honor of its 125th anniversary, Jewish Family and Child Service recently presented the Dora Wilensky Salsberg Memorial Lecture, Family Ties. From left are Garry Foster, president, JF&CS; Sharyn Salsberg Ezrin; J.B. Salsberg; Gordon Wolfe, Executive director, JF&CS.

NEW CHAIR

Daniel Ben-Natan, associate vice-president, the Hebrew University of Jerusalem, presents Ralph and Roz Halbert with a photo album commemorating Ralph Halbert's election as chairman of the Board of Governors, the Hebrew University of Jerusalem.

NEW PRESIDENT NAMED

Montrealer Lawrence Bessner assumes the national presidency of Canadian Friends of Tel Aviv University. He is seen at the organization's national board meeting with: (from left) Toronto president, Marty Goldberg; chairman of the board, Marcel Adams of Montreal; Sue Carol Isaacson, Montreal president.

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Organizations and People

Holocaust committee chair resigns Winnipeg position

By MYRON LOVE

WINNIPEG — Philip Weiss feels very strongly that decisions related to Holocaust issues and commemorations should be the prerogative of the survivors as long as they are alive. Others can make observations and suggestions, but they should not impose their decisions, he states.

Acting on that belief, Weiss has resigned his long-time position as chair of the Winnipeg Jewish Community Council's Holocaust Remembrance Committee citing alleged misuse of authority by some members of the WJCC executive, as well as a lack of compassion and understanding regarding Holocaust issues as his reasons.

Going a step further, he has quit the committee and the WJCC (of which he was a board member) altogether to protest the executive's decision to consider alternatives to the present community-wide election process to choose members of the council.

"For the executive to say that they are considering a change because they have concluded that they can't get a proper leadership structure is a fallacy and an insult to all the people who have been elected by the community," he says. "It pains me deeply that the executive would even consider these changes."

Winnipeg's Jewish community has the most democratically elected community council in North America. Members are elected at large by donors to the yearly Combined Jewish Appeal campaign. For Weiss, that means the WJCC has a grass roots credibility and anyone who wants to participate in the community's governance has the opportunity. According to Weiss, the WJCC executive is concerned that some prominent members of the community who would have a contribution to make are reluctant to run in open elections in case they are unsuccessful.

"I believe ours is the only system that legitimately reflects grass roots opinion," he says. "Council as it presently is constituted is truly a Parliament of the Jewish Community of Winnipeg."

In response to Weiss's charges, Bob Freedman, executive director of the Winnipeg Jewish Community Council, would only say that "nothing is forever," and that he refuses to be drawn into debate on the reasons for Weiss's resignation.

Philip Weiss has been an active member of the Jewish community of Winnipeg for many years. Originally from eastern Galicia, the Winnipeg businessman survived the ghetto in his home town of Drohobycz, forced labor in an oil refinery and salt mine and internment in the Mathausen Concentration Camp.

Weiss came to Winnipeg in 1948 with his parents, brother and sister, one of the few very fortunate Polish Jewish families to survive the war intact, he notes.

During his 12 years as chair of the Holocaust Remembrance Committee, he took a leadership role in negotiations between the provincial government and the WJCC to build a Holocaust Memorial on the grounds of the Manitoba Legislature, and he chaired the committee that designed and built it.

"I always felt the Holocaust should be memorialized in a public way visible to everyone," he says. "I thought the legislative grounds would be the best site."

He has also felt it important to memorialize the victims of the Holocaust in every way possible. "Over time, the WJCC has developed a better understanding of our needs and issues," he says. "I hope I have played a part in developing that understanding.

"The most important thing is that Holocaust Remembrance Committees have to be more active in the education process directed toward the younger generation. We also have to keep urging the Canadian government to continue to pursue Nazi war criminals who may be living here. We have to make the government aware how important this issue is."

Weiss's newest project is an attempt, through newspaper ads, to locate concentration camp survivors living in Winnipeg. He wants to meet with them and discuss their issues and financial situation, and perhaps create an organization for their spiritual and financial benefit. He hopes one day he will write short biographies of their experiences as a legacy. If successful, he may try doing the same thing with the partisans and ghetto survivors.

Saskatchewan honors former MLA

WINNIPEG — It was quite a homecoming for Norm Vickar, returning to Melfort, his long-time town.

On Nov. 10, the Government of Saskatchewan officially named a government building in Melfort in honor of the former Member of the Legislative Assembly for the area and Saskatchewan's only Jewish cabinet minister.

A gala evening was held in his honor after the ceremony and there were letters of congratulations from Saskatchewan's Premier (a former Vickar colleague) Roy Romanow and former NDP Premier Allan Blakeney under whom they served in cabinet in the 1970s.

In expressing thanks for the honor, Vickar said: "The real honor lies in the opportunity I was given to participate and serve in the development of this community. I have many people to thank. It is an honor I deeply appreciate.

Melfort is a town of about 6,000, 165 miles northeast of Saskatoon. There are still four older Jewish couples living there, according to Vickar, from a community that numbered 20 Jewish families at one time.

The Vickar family originally came from Edenbridge, an early Jewish farm colony 26 miles away. In 1962, Norm and his brothers, Harry and Joe, bought out their brother, Ed, who operated a car dealership in Melfort.

Norm Vickar quickly became active in Melfort community affairs. From the chamber of commerce, he became first a town councillor then mayor. In 1973, with all their children grown and having left town, Harry and Joe wanted to close their dealership and move to Winnipeg.

Although the business was closed and his brothers and children gone, Norm Vickar felt that he owed it to the citizens of Melfort to complete his term as mayor. "I talked it over with my wife, Florence, and she agreed," he says.

They stayed on for about a year-and-a-half. With a provincial election approaching, people began urging Vickar to run. He won the NDP nomination and election handily and, within six months, Saskatchewan's second Jewish MLA became the province's first cabinet minister.

During his term in cabinet, Vickar brought a number of benefits to his constituency including the government building just named in his honor. He was also able to arrange for the restoration of the old Edenbridge synagogue (which was built in 1917) and its reopening as a museum. The building is managed by Ducks Unlimited and, Vickar reports, it attracts a lot of visitors.

When the Blakeney Government, and Vickar with it, went down to defeat in 1982, Norm and Florence moved into Winnipeg to rejoin the family. Although they found the adjustment a little difficult at first, having their three sons and daughters-in-law and eight grandchildren living within walking distance, as well as his brothers here, helped ease the transition.

Vickar is currently first vice-president of the Jewish National Fund for Manitoba and Saskatchewan. M.L.

SINGLES EVENTS

Singles events is an advertising feature of The Canadian Jewish News. **Deadline is Monday, 5:00 p.m., 10 days preceding issue date.** For rates or to place an ad, please call Joe at 422-2528.

The CJN encourages readers to direct any queries they might have on an upcoming event to the event's organizers.

*****WE'RE BACK*****
ANOTHER HUGE PARTY
Mark and Ari invite you to the matzo ball Friday Dec. 24. Whiskey Saigon 250 Richmond St. W. Pool tables, door prizes. 3 floors of fun. Not to be missed.
Ari Huber and Mark Brodkin 733-1419

***Metro Toronto Singles** presents: Traditionally our largest party of the year Friday Dec. 24th at 7 p.m. More details next week. 222-7111

Atidenyu Lodge (20s & 30s) Channukah party on Tuesday Dec. 14 at 7:30 p.m. 15 Holt St. Admission members free non-members $3. Please join us for a fantastic party of fun, games, music, food and wine. Contact Shari 886-5154

AWESOME, INCREDIBLE, Unbelievable-Wild house party. Call Steve 635-0308

DUE TO a lack of response the Dec. 25th party at the Paradise Banquet & Convention Centre has now been cancelled until further notice.

New Year's Bash, "5 course sit down dinner". Prof. DJ 7:30-2a.m. In the elegant ballroom of the Radisson Hotel. Singles coming from Ottawa, Montreal & Toronto. Early bird prepaid $55. Limited space. Sonia 445 8027

Party on Xmas Eve for those who don't celebrate at R.P.M. Dec. 24 8:30 p.m. Advance tickets $10, $15 at the door. Call 785-1438

The Adath Israel Singles Committee 35+ (Bathurst and Wilson) invites the singles community to a Sunday brunch, December 19th 11:30 a.m. Our guest speaker will be Cantor Zvi Slotki from Jerusalem, who will speak on "**Leading A Vegetarian Lifestyle,**" a presentation on vegetarianism and its Judaic sources. Meat and potato lovers are invited as well. $8.00 pre-paid registration(s) only at the synagogue office--635-5340. **DEADLINE** is Thursday, December 16th at 5 p.m. VISA accepted.

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Canada's first Jewish stock broker feted in Winnipeg

By MYRON LOVE

WINNIPEG — When Joe Dreman arrived for the annual meeting of the Winnipeg Commodity Exchange on Oct. 22, he didn't give much thought to the unusually large turnout of grain traders and CEOs from across Canada and around the world. To Dreman's surprise, they were all there to honor him.

In recognition of his 65 years of work in the agricultural commodities field and his contributions over 55 years as a member of the Exchange, he was awarded the first I.J. Dreman Award.

"I received a standing ovation," said Dreman, 83.

He also received a letter of congratulations from Charlie Mayer, agriculture minister in the former Conservative Government, commending Dreman for his work in making canola the second biggest Canadian crop after wheat.

"I have always been a tremendous student of the market," Dreman said. "I had to be. No information was going to come to my way voluntarily. I had to do it by myself. I made my own markets."

How Dreman became a grain trader and later Canada's first Jewish stock broker and investment dealer is a long story, he said. The Exchange went to the Jewish Historical Society of Western Canada for help in researching that story.

It begins in 1928, when Dreman, then 18, was looking for a job to pay his way through university. He found employment at the Grain Exchange as a messenger boy and runner. "I also kept the books," he said. "I learned fast."

Within a short time, the young Dreman was virtually running the office himself and business was noticeably up. Boss S.E. Parker rewarded him with a contract lucrative enough to end his thoughts of university.

While working for Parker, Dreman became friendly with Oscar Anderson, a fellow of the same age whose father owned the North West Commission, a leading member of the WCE. When Parker decided to retire in 1931, the Andersons invited Dreman to come and work for them. Eventually, he was doing almost all the company's business. When the elder Anderson retired in 1941, father and son sold the company to Dreman.

Buy government bonds

In the 1950s, Dreman's sons David and Solly came to work for him. David, a brilliant commerce student, wanted to be a stock broker, a career not open to Jews. Since the brokerage firms weren't hiring David, his father decided to expand into the business himself. He also became an agent of the Bank of Canada, which meant he could buy government bonds at the same price as banks.

David Dreman left in 1958 to pursue his career in New York. He was snapped up quickly, said his proud father, and, a few years ago, *Money Magazine* called him one of the top five financial analysts in North America. When he sold out Dreman & Associates, he was managing funds worth $4 billion.

Solly has also moved on to greater things. He made aliyah, graduated from the Hebrew University and is now a respected professor of psychology at the university.

Dreman's nephew, David Cohen (now executive director of the Jewish Foundation of Manitoba) joined him in business in the 1960s until Joe stopped active trading three years ago, although he still trades on his account.

"Joe has attained a career milestone that few of us will ever reach," said Paul Gerstein in presenting the award. "Both through community service and his own endeavors, he has consistently protected the integrity of the Exchange and upheld the principles behind fair trade in grain commodities."

The I.J. Dreman award will be given in future to other longtime Exchange members who have helped make the Exchange a world-class market.

Clarification

TORONTO — In the article Beth Radom gets a facelift, in the Nov. 25 issue of *The CJN*, it stated that the synagogue is actively searching for a rabbi.

For the past three years the congregation has been led by Cantor Hesh Mayersdorf.

Student leader has many goals

WINNIPEG — Cory Pollock, president of the University of Manitoba Student Union, has given himself some ambitious goals.

Pollock wants professors to be made more accountable to their students, high foreign student fees reduced and more students hired for on-campus jobs.

A former BBYO chapter president and Member of the Year (1985), the third-year law student was spurred to enter university politics by the declining quality of education and rising costs at the University of Manitoba, the largest of the province's three universities.

Rather than an elected politician, Pollock sees himself as a student advocate. On the issue of student employment, for example, he argues that businesses on campus, many of them operated by the university and the student union, should be hiring students since it is student dollars that support the businesses.

The situation is improving, he said, but he will increase pressure on the university administration to hire more students at university-operated businesses.

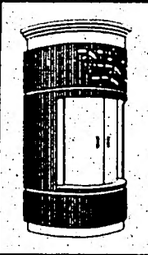
As to the matter of higher fees for foreign students, Pollock objects to their having to pay 75 per cent more than Canadian students for tuition beginning next year. Foreign students already here will see their fees raised 37.5 per cent over the next two years.

Pollock is concerned the higher fees will mean a large drop in foreign student enrolment, with the resulting loss of revenue leading to a further downgrading of the university's reputation.

In working toward his third major campaign issue, he will be meeting with various faculty deans to push for student input into tenure and promotion decisions.

For himself, the son of retired lawyer Gordon Pollock would just like to finish university and pursue a career in law. Despite his presidential responsibilities, he remains active in a number of Jewish recreational sports leagues and participates in Jewish social events on campus.

— M.L.



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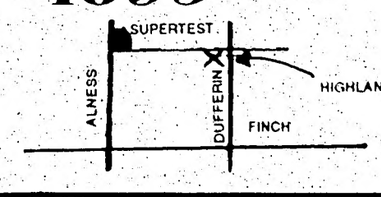

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Organizations and People

Latner was active in children's charities

By BEN ROSE

TORONTO —Temmy (Florence) Latner, 62, wife and business associate of Albert Latner, died recently after a short illness.

"She was by my side every step of the way," said Latner of his wife who was senior executive vice-president of Greenwin Property Management-Shiplake Management Company and of The Dynacare Health Group Inc.

Funeral services were held at Beth Sholom Synagogue and at Mrs. Latner's request there was no eulogy.

A devoted member of Ilana Chapter of Hadassah-WIZO, she was active in assisting children's charities, often anonymously. As a principal of the Latner Foundation, she joined with her husband in selecting the charities to benefit from the Foundation. She was active with her husband on behalf of Tel Aviv University.

"She could do beautiful things with her hands," said daughter Elise Assaraf, referring to the large needlepoint wall hangings in the Latner home in King City and in the homes of their children. Other examples of her work include unusual designs for tefillin and tallis bags.

Daughter of the late Hinda Leah and Arthur Weinstock, she was born in Toronto and attended Forest Hill Collegiate where she was a medal-winning student.

Temmy Latner

founder of Greenwin Property Management, Shiplake Management Company, The Dynacare Health Group Inc., and a director of *The Canadian Jewish News*.

When her husband became a developer, she worked closely with him and ultimately was responsible for the space planning of all new and renovated residential projects. Her duties included plan review and revisions, maximizing use of space, final selection of all interior finishes and furnishings, and the design of the retirement residences and model suites.

A major art collector herself, she chose all the paintings and other art for the properties managed by her husband's companies.

A retiring person who shunned the limelight in favor of the warmth of her family circle, she was revered by her children for her sense of humor and kindness.

In addition to her husband, she is survived by three sons, Steven, Michael and Joshua, one daughter, Elise Assaraf, a sister, Renee Hardoon, and nine grandchildren, Lily, Jack, Yael and Phoebe Latner, Hinda Leah and Ely Assaraf, Aaron, Elisabeth and Joseph Latner.

In lieu of gifts, donations may be made to the Latner-Dynacare Chair of Medical and Surgical Oncology, Mt. Sinai Hospital.

'She put me through law school'

"We were married when she was 18 and she put me through law school by working as a shipper in her father's factory," said Latner, who is chair and

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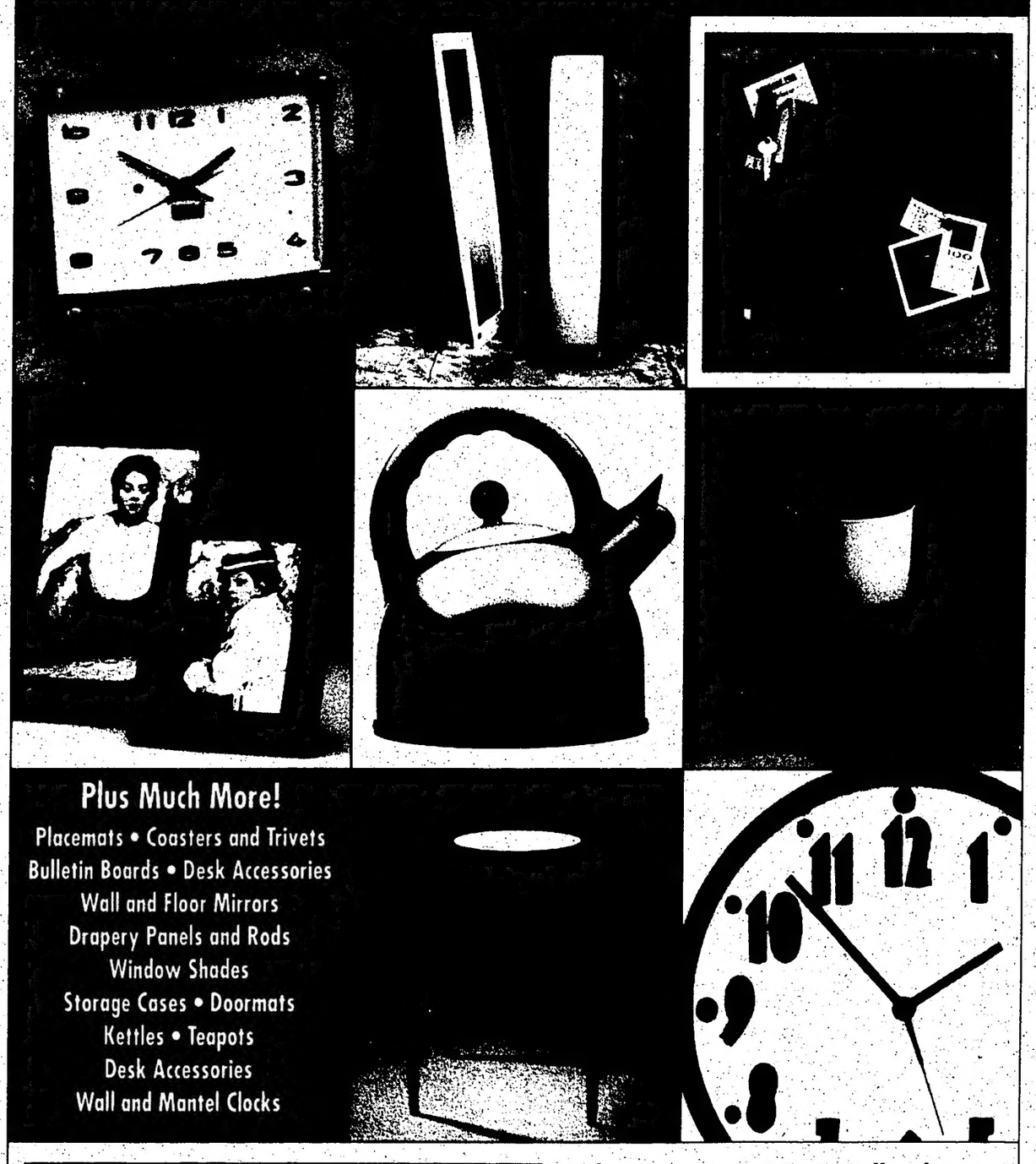
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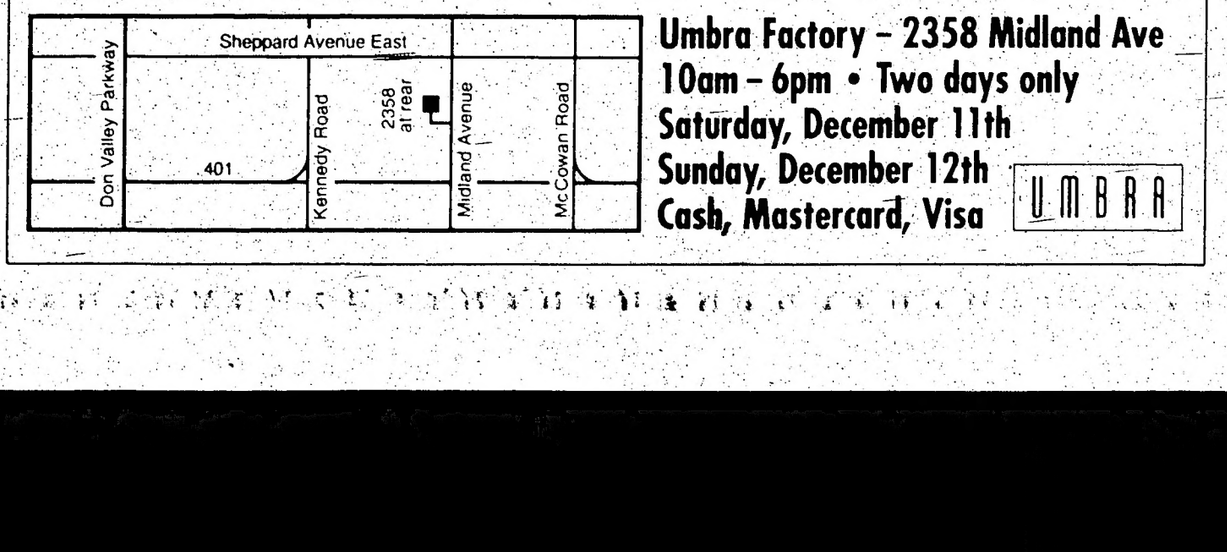
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noted lecturer, scholar and Fellow at Oxford University

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(1 block north of Glencairn, west of Bathurst)
Robert Harris teaches Talmud and Jewish History at the University of Oxford and at the Oxford Centre for Post-Graduate Hebrew Studies. He has been a Research Fellow at the Hebrew University of Jerusalem, and has written *The Concept of Peace in Jewish History*, the chronology for Salo W. Baron's *Social & Religious History of the Jews* and contributed to the Columbia Encyclopedia of the Modern Middle East. He has also taught at York University, the New School for Social Research, the City University of New York and Columbia University.
During his lecture, Robert Harris will explore the twin phenomena of assimilation and fundamentalism - two classic Jewish responses to the currents of secular society. Please join us for this special Chanukah lecture! The lecture will be preceded by lighting of the Chanukah menorah and a short presentation of songs by members of the Habonim Youth Choir.
Robert Harris is also the co-ordinator of the Oxford University Study Seminar in England, and will be delivering a short presentation on the program following the lecture.

Sharon, Lois and Bram release album

By FRANCES KRAFT

From left, Bram Morrison, Lois Lilienstein and Sharon Hampson, better known as Sharon, Lois and Bram, have just released a mini-album for Chanukah.

TORONTO — *Candles Long Ago*, Sharon, Lois and Bram's new Chanukah mini-album on Elephant Records, is the latest proof that good things do come in small packages.

The selection of half a dozen new and familiar songs about Chanukah and winter is culled from *Candles, Snow & Mistletoe*, a full-length album recently released by the popular Canadian children's entertainers. The album was the end result of repeated requests for a Christmas album by fans and those who sell the trio's records, Bram Morrison told *The CJN* in a recent telephone interview.

"All three of us are Jewish," he said, "and people had been after us for a number of years to do a Christmas record. We kept saying, 'It's hard for us. We're all three Jewish, and it just doesn't feel like the right thing for us to do.' "

In the end, they decided on a holiday album "that recognizes the Christmas tradition without doing anything theological, but also recognizes the Jewish tradition with Chanukah being — by accident, really — around the same time of the year. [We wanted] something that's more than just a token nod, something significant, both for our Jewish friends and also to help educate our non-Jewish friends."

Once the album was put together, they realized that between the Chanukah songs and the winter songs, they had the makings of a separate mini-album, Morrison explained.

Not surprisingly to youngsters and parents who are familiar with Morrison and his singing partners Sharon Hampson and Lois Lilienstein, the hand-picked Chanukah songs are a treat to listen to. (Industrious fans may also want to treat themselves to latkes made from Sharon's mother's recipe, a copy of which is included with the lyrics.)

Old standbys *Oy Chanukah* (in Yiddish and English), *I'm a Little Latke* (to the tune of *I'm a Little Teapot)*, and *Dreydl, Dreydl* are performed with verve, while *Candles Long Ago*, written especially for Sharon, Lois and Bram, is a sweetly melodic tribute to the spirit of the holiday and its link to generations past.

A medley of tuneful Tchaikovsky melodies is the medium for amusing lyrics about winter by Broadway veteran Glen Roven and Sesame Street's Mark Saltzman, who also produced the album and wrote a number of the songs. Children may recognize *Dance of the Sugar Plum Fairies* from *The Nutcracker Suite* — or from the Nintendo game Tetris.

"We have never considered our music just for young children," Morrison said. "Parents are a legitimate part of our audience. They're not just tagging along. We try to arrange [our songs] intelligently and with a sense of good fun, and interestingly, so that they bear repeated listening."

With a hit television series (*The Elephant Show*),a dozen albums and almost as many awards to their credit since they began performing together in 1978, Sharon, Lois and Bram have been working harder than ever in the past six months, Morrison said.

After recording *Candles, Snow & Mistletoe* in July, they began production on a one-hour television special of the same name, to be broadcast on Dec. 12 at 7 p.m. on CBC Television. *Candles Long Ago*, the new Chanukah song, provides "one of the magic moments of that hour," said Morrison.

Their latest live performance, also entitled *Candles, Snow & Mistletoe*, has already played Toronto's O'Keefe Centre and is bound for Broadway at the end of the month following performances in Ottawa, Kingston and Montreal.

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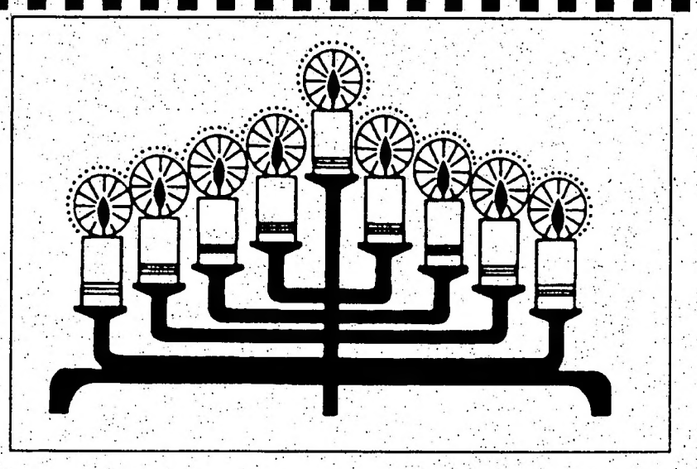
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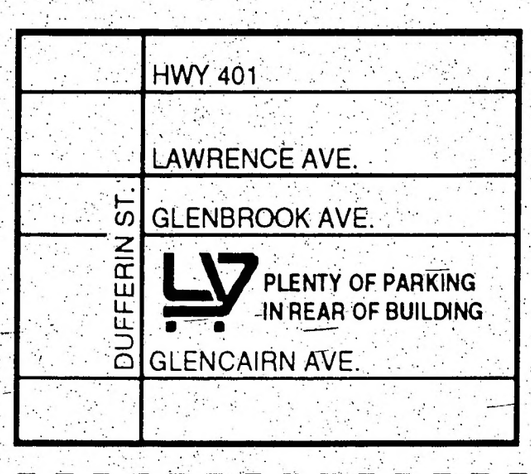

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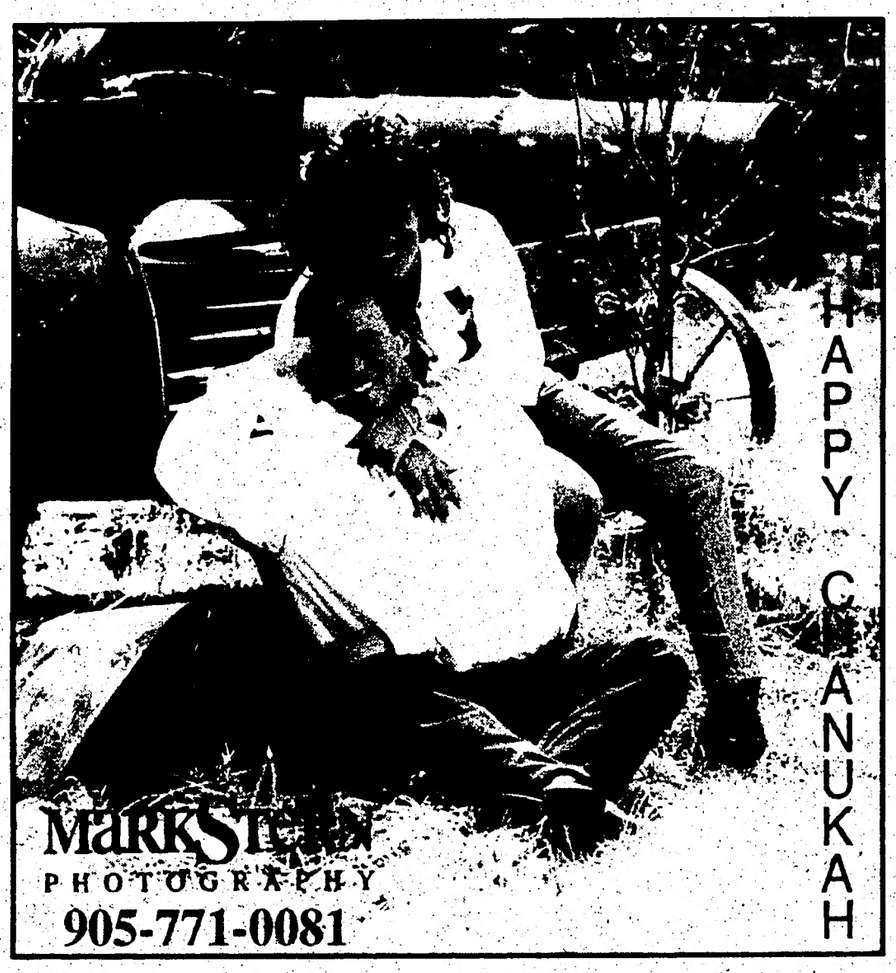

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Documentary worth watching

By SHELDON KIRSHNER

The Toronto Jewish Film Society's final movie of the season, *Born in Berlin*, is a vivid documentary of three women from Germany who discovered their Jewish roots rather late in life and then settled in Israel.

All three, fortunately, are articulate and vivacious and, therefore, *Born in Berlin* is a documentary well worth watching.

Cordelia, born out of wedlock, was the daughter of an unnamed Jew and a Roman Catholic poet, Elisabeth Langasser.

Although she was not raised as a Jew, the Nazis classified her as one, with all the attendant consequences. Deported to Auschwitz, she barely survived. After the war, she emigrated to Sweden. Eventually, she became a highly-regarded journalist for Stockholm's largest daily.

Unable to involve herself completely in her adopted homeland, and choosing to live among the "victims" of the war, Cordelia moved to Israel in 1973 with her 10-year-old son, Shimon.

Angelika's father was a Prussian Protestant. Her mother was a Jew who felt estranged from Judaism. With the enactment of the racial laws, Angelika and her mother set up home in Bulgaria. It isn't clear why they went to that Balkan nation. But Bulgaria was a safe haven, and it was there that she discovered she was half-Jewish.

In the aftermath of Nazi Germany's defeat, she returned to Munich. Like Cordelia, she turned to writing. Her life changed after she read her late brother Peter's papers. He had embraced Judaism wholeheartedly, and had fought the Nazis as a soldier in the Foreign Legion. Inspired by Peter, she decided to live in Israel.

Inge, a playwright and journalist, was hidden by fellow Socialists during a good part of World War II. In 1956, she began contributing articles to *Ma'ariv* from her base in Berlin. Sixteen years later, she emigrated to Israel.

Born in Berlin, which at times is touching, was shot on location in Germany, Israel, Sweden and Bulgaria.

If nothing else, it reinforces the belief that ethnic identity cannot be sloughed off.

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BILL GLADSTONE'S EYE ON ARTS

Theatre Notes: New Zealand actress Deborah Filler, whose one-woman show *Punch Me In The Stomach!* continues at the Leah Posluns Theatre through Dec. 19, has been seen on her nights off, delivering stand-up comedy at the hip downtown club, The Queen's Bedroom. She was also interviewed last week on City-TV's *Lunch Television*....Speaking of the Leah Posluns, ticket sales for *Fiddler On The Roof*, which opens April 7, have reportedly been brisk.

The Bloor Y's Medina Theatre Ensemble presents a concert reading of a new Canadian play, *The Dreamers*. It features actor-playwright Irving Hoffman and direction by well-known actress Sylvia Lennick. The performance is Dec. 12 at 8 p.m., with a question and answer session with the playwright following. Admission $7.

Carly Cohen takes the lead role of Sally Bowles in a high-school production of *Cabaret*, the Broadway musical based on Christopher Isherwood's stories of Berlin between the wars. *Cabaret* runs from Dec. 8 through 11, at 8 p.m. each night at Newtonbrook Secondary School.

High school drama, part II: In case you forgot, a Chanukah Concert featuring favourites of the Yiddish stage and cinema, as well as interpretive dance and klezmer music, is being offered at Northview Heights, Dec. 11 at 8 p.m. Tickets are $12 and are available at Israel's or the Negev Bookstore.

* * *

A recent press conference at the Royal York Hotel launched Toronto's third annual First Night Celebration of The Arts. As in previous years, the idea is to present a diverse range of entertainments from about 6 p.m. to midnight on New Year's Eve. This year's First Night features more than 250 artists at over 100 separate events. Venues include the St. Lawrence Centre, the O'Keefe Centre, the Metro Toronto Convention Centre, the St. Lawrence Market and Metro Square, where an explosive finale is to be staged. First Night Buttons are $5.35 in advance and $7 in the last week of December. They are available at the Royal York, 7 Eleven stores, the northern Jewish Community Centre and many other spots.

* * *

The Toronto Jewish Film Society's 1994 season begins on Jan. 16 with a screening of *Freud Leaving Home*, a 1993 Swedish production.

Sofie, a Danish feature directed by Liv Ullmann, will be screened on Feb. 13.

They will be followed by *The Wordmaker*, the story of the father of modern Hebrew, on March 13; *I Love You, Rosa*, an Israeli film, on April 10; and two shorts, *My Grandparents Had A Hotel* and *Let's Fall In Love*, on June 12.

For members only, there will be a special series of Nazi propaganda films, accompanied by lectures and discussions. Details will be forthcoming.

All screenings take place at 7:30 p.m. at the Art Gallery of Ontario, Jackman Hall.

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Arts

Books

By BERNARD BASKIN

The Hidden Children by Jane Marks (Random House $29.50)

During the Holocaust, Jewish children were the first and prime target of the Nazis. In occupied Europe there were about 1.6 million of them; at the war's end 1.5 million had been murdered. In all European countries the survival rate of children was much lower than that of the general Jewish population.

Many children saved their lives by disguising themselves as Christians or by hiding — often with the help of sympathetic and courageous Christian friends and neighbors. Some found shelter in sewers, closets, huts, barns and in the forest. Many of these desperate youngsters had to learn Christian ritual in order to "pass" at a church service, at the dinner table, in a convent, school, or orphanage.

A hidden child, like a furtive animal, had to learn how to react quickly to the unknown and unexpected, how to size up new situations, how to be on the lookout for potential enemies, how to assure the next piece of bread. For them hide and seek was a reality, not a game. It was dangerous to cry, it was perilous to be sick. The normal pleasures of childhood were denied them. They were innocent victims in a world gone mad.

In 1991, more than 1,600 hidden child survivors from around the world gathered in New York City for the First International Gathering of Children Hidden During World War II. Here was an opportunity to share harrowing experiences, to express long repressed feelings of isolation and alienation, to enter into a process of healing and the reaffirmation of Jewish identity.

Jane Marks, a writer specializing in the problems of children and families, recounts the stories of twenty-three of those who emerged from the Gehenna of Europe and now for the first time share their varied and astonishing experiences.

"There is Kristine, who, with her family, hid in the sewers of Lvov for fourteen months; Rosa, who hid in an impoverished one-room farmhouse with three others, sleeping on a clay pallet behind a stove; Rene, who posed as a Catholic and was kept in a convent by nuns who knew her secret; Richard, who, with his family, lay in a closet for thirteen months."

With the Allied victory and liberation many of the children faced new problems. "Acceptance, hostility, ambivalence, resentment, shame, and regret were only some of the emotions we hidden children had. Some of us may still continue to have such feelings about our Jewishness, about our religion. At times mixed together, appearing and disappearing, these emotions are not surprising."

Although some suffered depression in middle age, perhaps as a result of incomplete mourning and unacknowledged anger, the majority live productive and psychologically healthy lives.

The sensitive reader inevitably shares some of the feelings of bewilderment, pain and liberation of the hidden survivors. *The Hidden Children* is testimony to the indomitability of the human will and spirit.

* * *

A Letter From My Father by Ariella Blum Samson (Arisa $15.95)

In 1942, Yaacov Blum, a pious Hungarian Jew, wrote a letter to his family. His heartfelt message was filled with instructions about proper religious behavior and with foreboding about the future. Not long before, he had been forced into a labor battalion attached to the Second Hungarian Army. He was never heard from again.

The letter, discovered 50 years later among some old papers, serves as catalyst for the author's moving recollections. For the family the letter "embodied a collective manifestation of countless other final letters . . . it stands the true spirit of love and faith and selflessness."

Ariella Blum Samson, Yaacov Blum's daughter, a resident of Toronto, relates how family members suffered during the Holocaust, how they confronted the horrors that were Auschwitz, Dachau and Bergen-Belsen and how survivors fashioned a new life in Israel and Canada.

Elie Wiesel praises the book as a "poignant and penetrating document" and one that confronts "the painful problem of religious faith and human endurance with rare sensitivity." This memoir should be of widespread interest.

Shtetl tunes tell a story

By LORI DENNIS

TORONTO — Music is a powerful form of communication that allows our fondest memories and our deepest emotions to rise to the surface. It is often through music that we are able to reclaim our past, our traditions, as well as our cultural and social identity.

These messages were in the forefront of Naomi Bell's most recent one-woman lecture-recital entitled The Shtetl: A Musical Portrait. Addressing a small audience at Holy Blossom Temple, Bell — whose presentation was one of a series of programs at the temple on Polish Jewry to commemorate the 50th anniversary of the Warsaw Ghetto Uprising — shared a treasury of songs as well as a vivid and personal social history of life as it was experienced by the Jewish townfolk in 19th century Poland.

Bell, who bills herself as a folksinger, a pianist and lecturer, should also add archivist to her list of credits. In her possession lies approximately 1,500 to 2,000 Yiddish folksongs dating back to the early 1800s — most of which were not formally recorded until the last few decades. "And what I've collected is only a fraction of what existed back then," Bell explains.

Songs like *Oif'n Prepenchik* about the cheder; lullabies which ask young baby boys to take their learning very seriously; wedding songs about mechutonim and dowries; tunes describing the social hierarchy and the difficulty of living in poverty; and even songs about food and worship form the basis of Bell's collection of shtetl songs.

But beyond these, Bell has developed about 15 other themed programs, each with its own special collections of songs. Songs of love and courtship, songs about the Holocaust, songs of the Jewish worker dealing with poverty and protest, songs of the Jewish immigrant, the Jewish woman in song and the list goes on. Most noteworthy, is that all these songs were written not by professional musicians or composers but by the folkspeople themselves who needed to pour out their hearts.

"These melodies and lyrics give us a deep and personal insight into the emotions, feelings and values of the authors themselves," says Bell.

Performing selections from her vast repertoire of Yiddish and Hebrew folksongs, Bell takes great care to provide English translation for non-Yiddish speaking audience members and to explain the social and cultural factors that gave rise to the songs.

With zest, knowledge and sensitivity toward the subject, Bell ran through her repertoire of shtetl tunes which included songs about the plight of tailors, cobblers and wagon drivers who were pining for more, songs about the monotony of eating nothing but potatoes every day, songs about religious life and the Talmud, the terror of having to serve in he czar's army, the horrors of progroms, the murdered corpses of mothers and newborns, and songs of separation when the Jews began to immigrate to North America.

Bell is now in the process of publishing a book on the subject of chalutzim, Israel's pioneers.

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Arts

Ottawa sculpture a marriage of science, art

By MIRIAM SOBEL

OTTAWA — David Makow's colleagues came to celebrate the marriage of science and art when his sculpture, *Perceptions of Reality*, was recently unveiled at the National Research Council-Canada Institute for Scientific and Technical Information (CISTI).

Makow used state-of-the-art thin film technology (used in the colored anti-counterfeiting patches found on Canadian money) to create a glass sculpture with the same iridescent properties found in soap bubbles, sea shells and fish scales.

It was the first piece of art added to the CISTI collection in 20 years. All art commissioned for the building has been required to use a scientific theme.

Makow, now retired, was a physicist at the National Research Council for 34 years. During his last eight years there he studied the properties of liquid crystals, materials commonly used in watches and computer screens. As an artist, he was fascinated by their creative potential. The color of paintings changed with the angle of viewing, the amount of light falling on them, and even the temperature.

"Around 1972 I came across an article in a scientific journal mentioning the brilliant colors of liquid crystals," Makow said. "I became intrigued and got some free samples from a manufacturer . . . I was venturing into a completely unexpected field of the visual arts."

Makow became the first artist to use liquid crystals in art. He used them to paint on a variety of surfaces, including clear glass. His works have been shown at the Glass Art Gallery in Toronto.

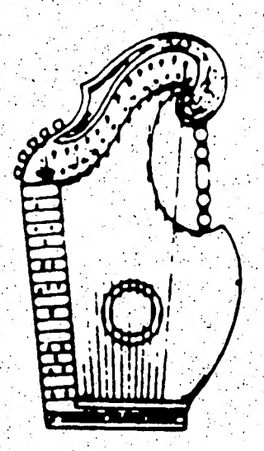
Down the hall from Makow's office a team of scientists was pioneering thin film technology. Thin films are used as anti-reflective coatings on eyeglasses and windows and as anti-counterfeiting patches on money and credit cards.

Because of the way they reflect light, thin films have the same iridescent properties as liquid crystals. The thin film team fused layers of film on semi-circular pieces of dark glass, which Makow then arranged in a tower. He mounted the sculpture on a turntable so people could see the constant shifts in the intense maroons, crimsons and golds of the sculpture as it turned.

"That looks just like an autumn day in Gatineau Park," commented one of the guests when the sculpture was unveiled.

A second similar sculpture, for which Makow used light glass, will be housed in the Institute for Microstructures. Though the thin films are identical to *Perceptions of Reality*, the light glass produces a completely different effect.

Makow was born in Lodz, Poland. He went to Zurich to study physics but was equally drawn to art and architecture. For the past three decades he has been a scientist working, among other projects, on developing the use of ultrasound in medicine. He pursued art on the side.



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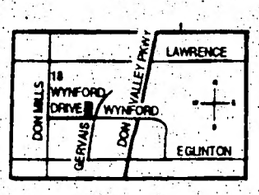

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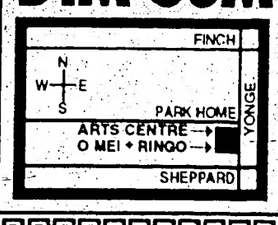

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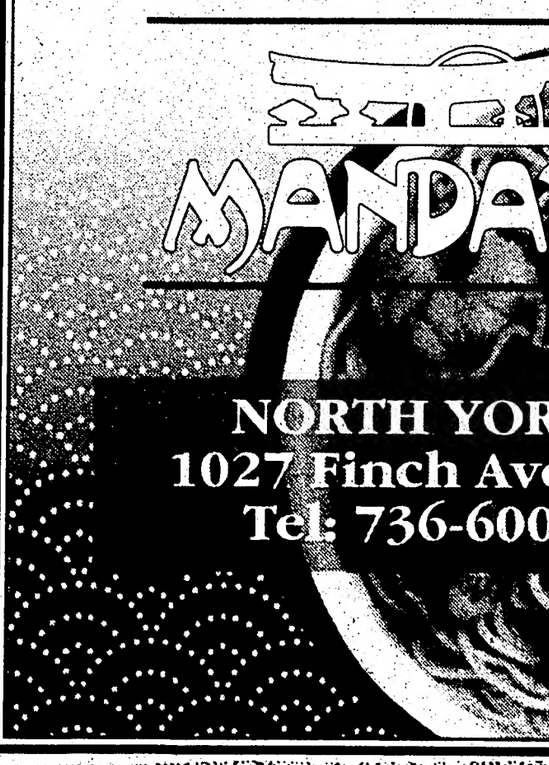

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Organizations and People

McGill U gets new principal

By JANICE ARNOLD

MONTREAL —Bernard Shapiro, McGill University's next principal, did not see a future in his native Montreal when he left for post-graduate studies at Harvard over 30 years ago.

Shapiro, a professor of education and public policy at the University of Toronto (U of T) and a former Ontario deputy education minister, will succeed David Johnston as principal Sept. 1, 1994. The renewable term is five years.

The first Jewish head of McGill, Shapiro was the unanimous choice of the search committee to replace the widely respected Johnston, who will leave the post after 15 years.

"In the past 10 or 15 years, I didn't think I would ever return to Montreal," Shapiro said in an interview.

The major issue he sees facing him is how best to use McGill's finite resources and maintain its position as a world-class research university. "Choices will have to be made. We will have to decide what we are best at and concentrate on those areas."

As has been the McGill tradition and certainly exemplified by Johnston, Shapiro expects to play a broader role in the community outside the university. He can speak French adequately, he says.

For one thing, he thinks universities can contribute more to the betterment of public education. McGill, for example, could help elementary and high schools cope with the challenges of educating increasingly multicultural classrooms.

Shapiro, 58, and his identical twin brother Harold — who is president of Princeton — grew up in a wealthy family in Hampstead and attended the private Lower Canada College (LCC). Their late father Max was the owner of Ruby Foo's Restaurant, an institution in Montreal, and the two brothers managed the place for a few years after he died in 1958.

The elder Shapiro, born in eastern Poland and a tinsmith by trade, immigrated to the United States in 1912 and later came to Montreal. His first wife and a son died before he could bring them to North America.

The twins were born in 1935 to Max and his second wife Mary Tafler, who lives in Montreal.

Always known as the scholar in his family (Harold was the athlete until he got serious about his studies), the tall, lanky Shapiro graduated from McGill in 1956 with a BA in economics and political science, winning the Alan Oliver Gold Medal for achievement in the liberal arts. He later earned a doctorate in education at Harvard.

Although they left Montreal in 1961, the Shapiros have maintained strong friendships in this city and attachment to its Jewish community.

Shapiro's wife Phyllis Schwartz, also an education professor, is a Montrealer, too.

After serving as associate dean of Boston University school of education, Shapiro returned to Canada in 1976 to become dean of education at the University of Western Ontario, and later academic vice-president and provost.

During the 1980s, he directed the Ontario Institute for Studies in Education. He has been at the U of T since last February.

"I know that Dr. Shapiro will...guide the university with distinction towards the 21st century. [He] is exceptionally well-qualified and has thought deeply about the major issues facing higher education today. We are delighted to welcome back to Montreal a native Quebecer who brings so much talent and experience to serve this community," said Alex Paterson, chair of the board of governors.

Search committee chair Gretta Chambers praised Shapiro as "a great educator of strong intellect and good heart."

Shapiro's sees his being Jewish as significant in that "a generation ago [a Jew heading McGill] would not have been likely...It's symbolic of a step forward."

John Bitove (far left) headlined a UJA evening devoted to the business of sports. With Bitove is (from left) moderator Paul Morton, UJA business cabinet co-chair Carol Kassel and FAN 1430 sports personality Dan Shulman. [Stephen Epstein photo]

Construction of basketball stadium on hold as lottery dispute continues

By PAUL LUNGEN

TORONTO — The group that plans to bring a National Basketball Association (NBA) franchise to Canada will not begin construction of a new stadium until the league's disagreement with the province over sports betting is ironed out, a United Jewish Appeal program was told recently.

John Bitove, who heads Professional Basketball Franchise (Canada), said uncertainty over the status of the betting is slowing down the decision-making process. He said, however, he expects a meeting between the NBA and the government of Ontario will take place before the end of the year.

"We are kind of the meat in the sandwich in this one," Bitove said. "But hopefully, cooler heads will prevail."

Bitove, along with Dan Shulman, radio commentator with the Fan 1430 all sports radio station, were the featured speakers at a program of the UJA business cabinet. Paul Morton, chair of the Stadium Corporation of Ontario, served as emcee.

The controversy over sports betting centres around the NBA's requirement that wagering on the league be dropped from the province's Pro-Line sports lottery.

Shulman, who along with Jim Hunt hosts the Fan's dinnertime show, said many Canadians don't like being dictated to by the NBA. Others feel that more money for the economy would be generated by the NBA franchise than by bets placed on the league — although it would go to different recipients.

Addresing a number of issues involving the new franchise, Bitove told the meeting he expects to hire a general manager by next summer. He said the team, which has yet to be named, will strive for family-oriented entertainment that provides the best value for fans.

Developing basketball at the grassroots level and with youth is one of the franchise's goals, he said. Much of the NBA's current business is driven by children urging their parents to take them to games, with women making up 40 percent of attendees.

Bitove said the franchise has already received about 33,000 inquiries for ticket information, while the proposed stadium will seat only 22,000. The ownership group favors an arena dedicated specifically to basketball. Dual use stadiums end up making compromises that reduce the viewing enjoyment for fans of both sports, he said.

Earlier, Shulman described some of the issues sports reporters routinely face, especially the conflict between becoming friendly with athletes while maintaining an objective distance.

Shulman said journalists must remain objective, even if it angers players. Reporters must balance the fan in themselves with the journalist, he said.

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B'nai Brith honors Izzy Asper

By MYRON LOVE

WINNIPEG — I. H. (Izzy) Asper makes no bones about it. He is unafraid to speak out whenever he sees basic freedoms under attack, even when the cause may not be politically correct.

"We hear a lot about women's rights," he said. "What about men's rights? People talk about the rights of non-smokers not to be exposed to second-hand smoke. Who speaks up for the rights of smokers?

"During the constitutional debates when all our political parties were speaking in support of native self-rule, why were people like myself who asked for a definition of what it meant called racists?"

As he made clear during his acceptance speech as the B'nai Brith Canada Award of Merit winner for 1993, the Winnipeg-based media mogul and philanthropist has been a lifelong supporter of human rights and civil liberties.

To ensure the award will generate a lasting legacy in his hometown, Asper is working with B'nai Brith to establish the Israel Asper Centre for International Advocacy in Winnipeg.

"We are pleased to be developing this project with Izzy," said Lyle Smordin, a vice-president of B'nai Brith Canada, vice-chair of the B'nai Brith League for Human Rights and co-chair of the award dinner, which took place Nov. 23.

Smordin said the centre was first discussed last spring, with further meetings scheduled for this month. Smordin and Asper say something will be in place by early spring.

They envisage the centre as a focal point for B'nai Brith's advocacy efforts. It would operate on a larger field than the League for Human Rights. The centre's mandate would be to support Israel and Jewish communities worldwide as well as work on behalf of human rights nationally and internationally.

"We might co-ordinate missions of groups of journalists, mayors, chiefs of police or interfaith groups to Israel," Smordin said, "or review anti-Semitism around the world and try to stem its spread.

"There would be briefs and consultations, media monitoring, education, advocacy and community mobilization. Information is the best way of combating bigotry and racism."

At the dedication of the Miles Mount Sinai Cardiovascular Clinical Research Laboratory are (from left) Clemens Kaiser, executive vice-president, Miles Pharmaceuticals; Lloyd Fogler, chair of the board, Mount Sinai; Dr. Brian Gilbert, head of Mount Sinai's cardiology division; and Theodore Freedman, president and CEO of Mount Sinai.

U of T receives $5 million grant to boost research into heart disease

By CAROLYN BLACKMAN

TORONTO — Research into heart disease at University of Toronto (U of T) has been improved dramatically thanks to a $5 million grant from Miles Canada Inc.

The grant, which goes to the Cardiovascular Clinical Research Laboratory at Mount Sinai Hospital will be allocated over 10 years and will cover operating expenses for the facility, to be known as the Miles Mount Sinai Cardiovascular Clinical Research Laboratory.

The laboratory, which was dedicated at a recent ceremony and reception at the hospital, opened in 1992 and is the first high technology human research laboratory in Canada dedicated exclusively to cardiovascular research. It is an integral component of U of T's Centre for Cardiovascular Research and fosters research aimed at the understanding and treatment of cardiac disorders.

Clemens Kaiser, executive vice-president of Miles Pharmaceutical, said that, "Miles Canada is pleased to be a partner in an innovative research endeavor directed at the development of new cardiovascular therapies. The potential of such research to enhance the health of Canadians and decrease health care expenditures is crucial in the current social climate.

"With approximately 400,000 annual acute care admissions and 4.4 million days of hospital stays directly related to cardiovascular disease, the financial burden placed on the Canadian health care system is enormous. Research that impacts the treatment of Canada's number one killer is of vital importance to us all," he said.

Over the next decade the laboratory will focus on chronic congestive heart failure and coronary artery disease. "We believe that these are the two most important areas of cardiovascular pathology, and by approaching them from a different angle, we may be able to find a new drug or treatment or mode of therapy that will have a positive impact on the future of patients with cardiovascular disease," said Brian Gilbert, head of Mount Sinai's Division of Cardiology.

This approach entails a multiphased program integrated with the University of Toronto's Centre for Cardiovascular Research. It will be staffed by Dr. Allan Adelman and Dr. John Parker and will recruit additional clinician-scientists in the near future.

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Organizations and People

Ottawa businessman gets chance to referee NHL during strike

By PAUL LUNGEN

TORONTO — For one game during this strike-marred National Hockey League (NHL) season, David Ross' dream came true.

Never mind that for others, his actions were unconscionable and opportunistic. For Ross, donning the striped pullover jersey with the orange arm bands and skating out into the glare of television lights was too important an opportunity to pass up.

In case you hadn't guessed it, Ross was one of the replacement referees hired by the NHL during the recent strike by on-ice officials.

On Nov. 23, the 27-year-old Ottawa businessman skated onto the ice of the Quebec Colisee and refereed a game between the hometown Nordiques and the New Jersey Devils before 14,120 fans.

For Ross, refereeing in the big league was an opportunity he felt he could not refuse.

"I didn't want to sit back in 10 years and regret not having taken the chance," he said in a telephone interview from Ottawa.

For Ross, the criticism directed at replacements and their labelling as "scabs" is like water off a duck's back.

Referees, he points out, are used to taking a lot of heat for their on-ice calls and they must learn to live with unpopular decisions.

Furthermore, "I don't consider myself a scab," he said. "I consider myself someone going out and doing something I've always wanted to do. A scab," he continued, "crosses the picket line for money. I would have done it for nothing.

"If I hadn't done it, someone else would have," he added.

Ross, a partner in fitness equipment stores in Toronto and Ottawa, brought 14 years of refereeing experience to the game in Quebec. When he was about 13 or 14, he began officiating minor hockey games and he's now in his third year of refereeing in the Central Junior A Hockey League in Ottawa, a Tier II circuit featuring teams like the Gloucester Rangers and the Nepean Raiders.

Ross said he's had a burning desire to advance his career but feels blocked by an old boys' network in Ottawa that prevents him from getting into the major junior action of the Ontario Hockey League.

When the opportunity came around to jump right to the NHL, "I figured it was a once in a lifetime shot," he said. "I thought I was fast enough, smart enough and good enough to referee in the NHL."

Looking back on his one and only start (he was expecting a call for a second assignment just when the strike was resolved), Ross feels he did a pretty good job.

Early on in the contest, the teams seemed to be pushing the envelope of acceptable behavior. With the game less than one and a half minutes old, Ross handed out the first of several five-minute fighting majors.

In the first bout, heavyweights Randy McKay of New Jersey and Tony Twist of Quebec tangled. Three minutes later, Jersey's Mike Peluso waltzed around the ice with Chris Simon and six minutes after that, Nords' forward Mike Ricci and John MacLean high sticked each other and then dropped the gloves, earning fighting majors.

Ross said the teams tried to get away with late line changes early in the game and players "whined" every time he handed out a penalty.

In addition, he said he thought there was some "extra holding" going on but, in his own defence, he said that he and other officials did the best they could without having previous games to use as a yardstick to determine what is allowed and what is penalized.

Looking back on his performance, Ross believes he did not alter the game's natural rhythm and that he "wasn't out of place at all. I felt like I belonged there."

While the strike is now over, Ross is hopeful that his performance, which was viewed by NHL officials Brian Burke and Wally Harris, will impress them enough for his name to be remembered next time they consider recruiting up-and-coming referees. That way, he hopes, his refereeing career will last beyond a single, though memorable, game.

* * *

Four years ago, Ross was one of a group of four Ottawa guys who revitalized the Ottawa Jewish Hockey League. Last year, he refereed the league final, but now, he vows, never again.

"It's easier to referee an NHL game than the Jewish men's league," he said. There's a lot more on-ice nonsense in the Jewish league, he said.

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SCHINDLER'S LIST BENEFIT

United Jewish Appeal and Simon Wiesenthal Center will sponsor the Canadian premiere of Steven Spielberg's Schindler's List on Dec. 9 at the Hyland Theatre in Toronto at 7:30 p.m. Members of the premiere benefit committee recently met to view the trailer. Among them were (from left, front) Allen Karp, Malka Green and Lawrence Chernin, (from left, back) Smadar Peretz, Simon Wiesenthal Center, Murray Perelman and Irene Berkowitz.

Grier makes health care promise

TORONTO — The religious, linguistic, cultural and social needs of seniors will be respected as Ontario sets up a new system of multi-service agencies under its plan to reform long-term health care.

In a recent speech to the annual meeting of Baycrest Centre for Geriatric Care, Health Minister Ruth Grier said concerns about the ethnic needs of seniors being overlooked were behind the plan.

In the reformed system, each agency will refer people to appropriate community services.

"You voiced concern about the commitment to meeting the religious, linguistic, cultural and social needs of seniors," said Grier. "I want to assure you today commitment is genuine and will be part of the design of multi-service agencies across Ontario."

Moshe Greengarten, Baycrest's vice-president of public and community affairs, said he was pleased with the province's commitment to ethnic seniors.

"We hope this will eventually translate into a system of ethnically-based agencies. If that occurs, Baycrest Centre is prepared to play an active role in the development of culturally appropriate services — in our case, to Toronto's Jewish community."

In her speech, Grier said her government views Baycrest Centre as a model for the entire system. "One of the things that has made Baycrest a unique facility is your emphasis on community, on responding to community need, on involving the community in decision-making and operations. And this is precisely the kind of community-based philosophy that is the basis of long-term care reform in Ontario," she said.

New Ontario Minimum Wage Regulations

The following new minimum wage rates take effect at the beginning of the first week of **January, 1994:**

	New Rate	Previous Rate
General (including domestics and harvest workers)	**$6.70***	(6.35)
Students under 18	**6.25***	(5.90)
Liquor servers	**5.80***	(5.50)
Hunting/fishing guides	**67.00****	(63.50)
Hunting/fishing guides	**33.50#**	(31.75)

*hourly rate; **5 or more hour day; # less than 5 hours.

Maximum room and meal allowances in calculating the minimum wage, applicable to general workers at the beginning of **January, 1994** are:

Room – private (weekly)	**31.00**	(29.40)
– non-private (weekly)	**15.50**	(14.70)
Meals – (each)	**2.50**	(2.35)
– (weekly)	**52.50**	(49.35)
Room & meals (weekly)		
– with private room	**83.50**	(78.75)
– non-private lodging	**68.00**	(64.05)
Housing (weekly) for harvest workers only		
– serviced	**97.15**	(92.10)
– unserviced	**71.70**	(67.95)

For more information, contact your local Ministry of Labour office.

Ontario

TRAVEL TALK

By BILL GLADSTONE

Anticipating positive changes in a climate of peace, Israel's Tourism Ministry has drafted a program calling for ambitious improvements to the nation's tourism infrastructure.

An "open skies" policy and competitive air fares, more cruise ships anchoring in Israeli ports, and the construction of advanced highway and railroad systems are among the developments the ministry is pursuing. It is also promoting joint efforts with neighboring regimes that would see the emergence of a vibrant "Riviera" in the eastern Mediterranean, and encouraging joint ventures between Israelis, Jordanians and Palestinians to develop parts of the ecologically-sensitive Dead Sea basin for tourists.

Word from the Israel Government Tourist Office (IGTO) in Toronto is that Israel hopes to welcome 2.5 million visitors next year, a sharp rise over the 1.8 million received in 1992.

According to IGTO director Ruth Ben-Tzur, the lack of official diplomatic relations between Israel and Jordan has not prevented the two countries from starting to plan a shared airport for the twin Red Sea ports of Eilat and Aqaba, and other joint ventures. There is already a de facto peace between the two countries, Ben-Tzur notes, adding that undisguised exports from Israel have recently appeared on Jordanian supermarket shelves, including such well-known labels as Elite and Osem. Israelis and Jordanians "are working together hand-in-hand on a joint tourism committee because we have many mutual interests," she says.

****

The Art Gallery of Ontario (AGO) sponsors many art tours to international destinations for its members, but until recently an AGO tour had not set foot in Israel since 1976.

Last month, about 30 members of the AGO returned from a 17-day art-focused tour of Israel and Jordan. Participants, who flew KLM Royal Dutch Airlines via Amsterdam, first enjoyed the Jordanian leg of the tour, seeing Amman, Jerash, Petra and other sites.

Crossing to Israel via the Allenby Bridge presented no difficulties, even though several tour participants were Jewish, according to AGO travel chair Mary Manion. In Israel, they had a private tour of the Israeli Museum, toured the Old City of Jerusalem, rode the cable car to Masada, waded into the Dead Sea, and experienced private receptions, concerts and much else. Accommodations were at the Jerusalem King David, the Tel Aviv Hilton, the Moriah Spa Hotel (by the Dead Sea) and a kibbutz in the Galilee; Acre, Safed, Haifa, Jaffa, Jerico, Bethlehem and Nazareth were also on the itinerary.

****

Skiing at Pesach

Attention Jewish Singles: Based in Scarsdale, N.Y., Weekend Rendezvous is a company that runs holiday getaways for Jewish singles to age 45. Its Winter Escape Weekend runs from Dec. 23 thru Dec. 26 at the Pines Hotel in South Fallsburg, N.Y. Phone 914-725-1225 for more information.

Skiing at Passover: A strictly kosher skiing holiday at Pesach is being offered by The Peaks resort at Telluride, Colorado. A 10-night program features two seders and three meals daily; there is also a synagogue on the premises. Alas, the resort's toll free number (1-800-PASSOVER) doesn't work in Canada. Try calling 303-728-6800 instead.

The Peaks isn't the only resort vying for Passover holiday traffic. Two Ritz Carlton Hotels -- in Laguna Niguel, California, and Palm Beach, Florida -- offer special Pesach packages that include two glatt kosher seders and all meals, prepared under strict rabbinical supervision. Situated along the coastline of Southern California between Los Angeles and San Diego, the five-star Laguna Niguel property sits on "the most spectacular ocean scenery since the splitting of the Red Sea." The Ritz-Carlton Palm Beach offers recreational facilities and a beach view for every guest room.

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Bank Leumi to leave Canada when merger is approved

By STEPHANIE CHAPMAN

It is simply a matter of days before two landmark flags are lowered at the intersection of Bathurst and Lawrence in Toronto.

For 10 years, Bank Leumi le-Israel (Canada) has been the only building in the country to display the Israeli, Canadian and Bank Leumi flags. Bank president and CEO, Menachem Inbar describes that coming day as one of "sadness and sorrow.

"I received, I wouldn't say hundreds, but a lot of phone calls when we announced months ago that we were going to merge. They said: 'What's going to be? Bank Leumi won't be here anymore?' " People came to us and said 'It will be very sad to see the flags going down.' "

Three years ago, when Inbar became president, he stated that his main ambition was to elevate the bank to such a position that it would be the first financial institution chosen by Jewish community business leaders.

With such a goal, many wonder how it could be that the subsidiary, subject to regulatory approval, is on the verge of merging with the Republic National Bank of New York (Canada).

Inbar attributes this process to several factors. Although some reported this was due to broader restructuring at the parent bank in Tel Aviv, Inbar says he prefers to call it "reassessment."

He explains: "Bank Leumi le-Israel is looking over all its operations overseas. They are asking themselves what is the purpose of being out of Israel: what are the goals we are trying to achieve; how can we be useful?

"The principles of the reassessment which are part of the strategic plan for Bank Leumi are to see where it can take advantage of specific places because of our specific expertise."

Inbar cites the Switzerland branch that specializes in portfolio management investments as an example. "We're looking at where we have some advantage from a business point of view. Once we find that advantage — a business niche — where we can go in and make a buck, we'll go there. Of course, the major aspect of our operation will be profit...We'll try to judge our operation, first and foremost, by making money."

Another factor that played a part in the reassessment process was that of an incorrect image perceived by the business community. Previously, the bank was not considered as professional as the local domestic operations.

From a credit point of view, Inbar says many had the impression that if they used Bank Leumi, there would be more services available to them than if they banked elsewhere. Changing that image took time, Inbar adds.

However, the depositors' confidence was "impressive" considering the size and the equity of the bank. "The amount of deposits of single depositors here exceeded six figures."

Perhaps it was the length of time the image change required combined with the loss of $4.2 million (Canadian) in commercial real estate last year that forced the head office to conclude that the business advantages did not warrant maintaining the Canadian operation.

Inbar says when the situation was assessed almost a year ago, Bank Leumi made the decision to ensure a continuation of services for customers as well as employment for staff members. "We care very much for our employees...We are ensuring the continuity of employment which, when times are bad, is very important."

As *The CJN* went to press on Monday, regulatory approval of the merger had still not been received.

Menachem Inbar

Bank Leumi le-Israel has a 90 year history. Dr. Theodor Herzl, the Zionist visionary who foresaw the establishment of the State of Israel, also recognized the need to help fund the development projects of the Zionist movement in order to protect its undertakings at a time of changing political conditions and alliances. Thus, Herzl was one of those who signed the charter which established the forerunner of Bank Leumi, the Anglo Palestine Company in 1902.

As of Nov. 3, the principal shareholder of the bank is the Israeli government, but that may change.

"Two months ago, the government offered to the public 20 per cent of special issue common shares with some options. It was a very successful issue. As far as I know, there are some intentions by the government to go ahead and issue some more — maybe another 10 per cent," Inbar says

"Although there are no bids now, there are some preparations for the sale of the control core. It was mentioned, and is public knowledge, that Edmund Safer, who is the main shareholder in Republic Canada, showed some interest in bidding. It was mentioned and wasn't denied."

In order to purchase core control, the bidder has to make an offer of 26 to 28 per cent which could amount to a half billion dollars(US).

Once the Canadian merger is finalized, Inbar and his family will return to Israel. He has accepted a position in the head office of Bank Leumi but was not able to reveal his title as the deal is not yet complete.

"I'm a professional, and basically, my mandate is to make sure that the interests of the parent company are represented. When we realized, according to the reassessement, that this was going to be the best way, I had some mixed feelings.

"Professionally, I'm very happy because we are doing what is best. Personally, its sad to see a withdrawl from a place where [the bank] has stayed for the last 10 years. Its sad to see the Israeli flag and the Bank Leumi flag going down."

ROM offers great gift ideas

By DEBBIE HELLER

The Royal Ontario Museum (ROM) offers a wide selection of exhibitions throughout the year for people of all ages.

They also have four shops on the premises, where you can purchase a vast array of collectibles and trinkets as well as reproductions of various display items that would make ideal Chanukah gifts.

The ROM Shop is the largest of the stores. Here you'll find a selection of one-of-a-kind gift items from around the world, including original handcrafted and carved jewelry, North American Indian, Inuit and Chinese sculptures, masks and puppets from Bali and Thailand, picture frames, ornaments, candle holders and silk Japanese kimonos.

The ROM Shop is also a strong supporter of Canadian artists and jewelry designers. For example, Karen Silverman purchases old, original pieces of jewelry from India and Afghanistan to redesign in her own style by adding various materials.

Her pieces include rings, necklaces and earrings made of sterling silver, beads and precious stones.

Martha Sturdy is known at the ROM Shop for her collection of colorful salad bowls and serving plates made of cast acrylic resin. As well, her jewelry line consists of sterling silver pieces with gold or brass plate finishes.

The store offers a full selection of toys, puzzles, novelty items, posters, stationery, post cards, books and calendars.

Prices for items in the ROM Shop range from $5 to $1,500.

The ROM Reproductions Shop is completely run by volunteers who belong to the ROM Reproduction Association. They work closely with the museum curators to select items they want to sell. The pieces are then reproduced by Canadian manaufacturers and small crafts people. All the items sold are reproductions of items that can be seen on display and are owned by the museum.

The jewelry collection includes a selection of pendants made of polished brass, gold plated and sterling silver rings, earings, necklaces, cufflinks and tie bars. Prices start at $15 and go up to $550, with the majority of items priced in the $100 range.

You will also find men's ties and scarves that have been manufactured with motifs found on earlier artwork such as pottery, tiles and rugs.

Other items in the shop include a replica of Charles Rennie Mackintosh's Mackintosh Flower Holder ($295), a replica of the Mallorytown Pitcher which is the earliest known piece of Canadian hand-blown glass dating back to 1839 ($325), a Roman female bust ($50), the Head of Aphrodite ($95) and a casting of a dinosaur foot print ($65).

The Little Shop is the perfect place to find educational toys, science games, puzzles and arts and crafts sets that will encourage and stimulate the creative minds of children between the ages of two and 15.

Last but not least is the Gardiner Museum Shop. This shop is part of the George R. Gardiner Museum of Ceramic Art.

The shop highlights a different artist's work every six weeks in their showcase display.

Yonge Street store mecca for Grateful Deadheads

By PAUL LUNGEN

Back in the 1960s when he was hanging out with hippies, yippies and the Grateful Dead, Jonathon Lipsin could hardly have dreamed that what he was doing would one day become known as "networking."

Years before that '80s word gained currency, the free-spirited Lipsin was less interested in advancing his career than he was in radical politics and participating in the collective authorship of a yippie text called, *Steal This Book*.

But what goes around comes around and 22 years later, Lipsin is the proud proprietor of his own business, The Incredible Record Store, that owes much to the friendships he made while serving as a gardener for the Grateful Dead circa 1971. And the last thing he wants is for anyone to pilfer *Steal This Book* or any of the other '60s-era texts he carries.

The Incredible Record Store, 778 Yonge St., features an eclectic collection of 50,000 vinyl records — many of them rarities — and is a tie-dyed refuge for those whose hearts hearken back to the '60s and '70s.

Much of the merchandise Lipsin carries is like manna from heaven for the Deadheads who flock to the store to pick up every conceivable Grateful Dead nicknack and t'shatshke. Some parents even motor down from Thornhill for Grateful Dead (GD) patches to sew onto their sons' souvenir bar mitzvah yarmulkes, he says.

The store carries folders full of the GD sticker patches, records, CDs, tapes and T-Shirts. There are GD key chains, ties (for conservative banker Deadheads), bandanas (for original '60s Deadheads), dolls and coffee mugs (for Deadheads trying to get the sleep out of their eyes).

There are even original high school drawings by Jim Morrison, a deceased Deadhead.

Other remarkable items include original concert posters from the 1960s (a Jimi Hendrix poster advertises tickets at $5; $2.50 could get you into a 1965 show by Paul Revere and the Raiders), posters from Haight Ashbury, original tickets to the Woodstock concert, an original copy of the Beatles' "butcher" album (in which the loveable lads wear butcher smocks and hold decapitated dolls; the album cover was pulled after one day and is, according to Lipsin, "the hardest to find record album in rock history"), and other nostalgic items.

Lipsin calls his store a rock 'n roll museum, a homage to '60s and '70s music and counterculture, but one in which everything is for sale at the right price. With records from all eras and all styles to choose from, the store has attracted its share of celebrity shoppers. Bob Dylan, Cher, Burton Cummings, Randy Bachman, Ken Kesey, McKenzie and John Phillips, Carlos Santana, members of the Jeff Healey band and ex-Band member Garth Hudson have all filled out their record collections after a visit to the store.

Leonard Cohen

On prominent display are copies of a note from poet and songwriter Leonard Cohen, who visited the store in June and gave it a glowing testimonial. "This is the greatest record store in the country," he wrote.

Cohen, Lipsin recalls, used to hang out with his grandfather at Montreal landmarks like Hornes and Ben's. His family, he continued, always had an interest in music and his father worked in the music business.

Lipsin said his family was intensely interested in left-wing politics, including labor Zionism. As a youth, he participated in Hashomer Hatzair activities and even earlier, he was sent to Camp Kindewelt and Jewish People's School.

At age 16, Lipsin dropped out of school and started working at a Montreal radical underground newspaper, *LOGOS*. Thanks to his connections in the radical political movement, he was invited to New York to work with counterculture heroes Abbie Hoffman and Jerry Rubin.

He has fond memories of that era, and a smile plays on his face as he recalls living out the coffee-house radicalism of his parents' and grandparents' era. But by 1971 he was becoming disillusioned by the "weirdness and paranoia" of yippie politics and he decided to head west, ending up at Stinson Beach, 20 miles north of San Francisco, with a friend who introduced him to Jerry Garcia, the head Deadhead.

He lived with the Dead as a gardener, also writing occasionally for local newspapers. It was that connection that would later prove fruitful when he went into business on his own.

In 1972, he and a girlfriend began a visit to Europe. In 1973, while in the Balearic Islands, Lipsin picked up a copy of the *International Herald Tribune* and read about the Arab attack on Israel and how close it was to destruction.

"I couldn't believe it," he said. "All my Zionist Jewish roots and the Holocaust came forth and I said, 'I have to go to Israel'.

"Something changed in me. I found the Grateful Dead superfluous and I found the whole hippie thing boring. I was becoming more Jewish and I enjoyed it."

With some finagling, he managed to get to Israel and then to kibbutz Ashdot Yaacov, near Degania, where he had some relatives. He spent the war there as a volunteer.

Afterward, he returned to Canada and joined his father's music business as distributor and importer of folk, jazz and blues music. He eventually took over the company's Western division in Calgary and became quite successful.

The business took him to California and he eventually built up a stable of top folk, blues and bluegrass entertainers.

In the mid-'70s, Lipsin had "a vision" that children's records would be a hot seller, and he helped get Sharon, Lois and Bram, regulars at the Mariposa folk festival, exposed to a wider market.

Two records, one gold and the other platinum, mounted on the wall of the store, attest to the success he had in distributing that trio's music.

By 1980, at age 27, he was feeling footloose again, and after selling the business, he decided to live out a longstanding goal of making aliyah. He joined the Israeli army.

His basic training was quite an experience and while everyone around him was earning $60 a month, he was in the unique position of receiving regular bank statements from Canada. That piqued the curiosity of military intelligence officers, who interviewed him and wanted to know what he was doing in the Israeli army. When he told them his story, they suggested they go into business with him, Lipsin recalls.

In 1983, Lipsin returned to Canada and opened a record store stocked with blues, bluegrass, folk, jazz, classical and soundtrack albums. He later moved it from Yonge and Isabella to its current location just south of Bloor and increased its stock.

With its walls covered by posters, '60s-era books behind the sales counter, bins crammed full of vinyl records and tie-dyed T-shirts hanging from the rafters, The Incredible Record Store pays homage to the '60s counterculture — but at profit.

No wonder Jonathon Lipsin is smiling.

Jonathon Lipsin stocks records, tapes, CDs and videos from all eras and in many styles. (Paul Lungen photo.)

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Business Briefs

'S' Indicator Jumps

JERUSALEM — Economic activity expanded significantly last month, according to the Bank of Israel's 'S' indicator.

The S or state of the economy indicator rose 1.2 per cent in October following a 0.7 per cent increase in September, according to preliminary figures.

Since the end of the second quarter, when the economy slowed down as a result of the closure of the territories, the index jumped 5.2 per cent as the pace of economic activity accelerated.

Retail sales contracted slightly by 0.3 per cent last month, while imports fell 6 per cent. Industrial production continued expanding in September, increasing 0.7 per cent, and jobs in the business sector grew at the same pace.

Nationwide Work Dispute

JERUSALEM — Some 1.7 million workers nationwide may well walk off the job in two weeks, halting the entire economy, unless the government begins negotiations with the Histadrut, Israel's largest labor union.

The large trade unions intend to impose sanctions and even launch sporadic strikes without waiting for the two-week cooling off period to expire.

Senior Histadrut sources said there will be no need for a general strike because the declaration of the work dispute in the entire economy together with planned sanctions "will shake up the complacent government, and the prime minister and finance minister will suddenly find time on their busy schedules to talk to Histadrut leaders and find solutions to the most acute problems."

* * *

Friendly Skies

TEL AVIV — Israel's domestic airlines announced that it has already signed agreements with agents in Amman, Beirut and Damascus for some air services to begin the moment peace breaks out.

Arkia offers local air services within Israel and also operates short haul charter flights to nearby Cyprus, Greece and Turkey.

Arkia said it has agreements to supply all ground and refueling arrangements and already has drawn up plans for regular services from Tel Aviv, Jerusalem and other Israeli cities to Amman and Aqaba in Jordan, and Damascus and Beirut.

The airline is also reported to be negotiating with Palestinian and French interests to operate a short haul service between the Gaza Strip and the West Bank town of Jericho, neither which presently has a landing strip.

* * *

Cost-of-living Increase

TEL AVIV — October saw a cost-of-living increase that considerably exceeded expectations and is contributing to a spiraling annual inflation rate.

The 1.4 per cent rise in the cost-of-living index announced recently by the Central Bureau of Statistics, was attributed to a 2.9 per cent elevation in housing costs as well as a 6.29 per cent seasonal rise in the price of clothing.

As a result of the October increase, Israel's 1993 inflation rate will be at least 11.4 per cent.

In September, Israel's cost-of-living was one per cent over that of August. At that time, economists were forecasting an 11 per cent inflation rate for the year.

* * *

Key Economic Progress

TEL AVIV — The success of the Israel-PLO peace accords relies to a great extent on the economic change it will bring the Palestinians, is the message of a report by the economic department of Bank Hapoalim entitled *Possible Economic Implications of the Peace Treaty.*

Bank Hapaolim predicts that Israel will reap rapid economic gains with expanded tourism, exports, and later, through joint regional development and expanded investments. Israeli sectors that will be adversely affected by the autonomy include textiles, poultry and vegetables.

Hapoalim's 24-page economic report also notes that Israle's Gross Domestic Product (GDP) has grown at an average annual rate of more than 6 per cent over the past three years. While 1993 is forecasted for 3.5 per cent growth, 1994 is expected to return to an annual growth rate of 5 to 6 per cent spurred by increases in exports combined with prospects of peace.

This report *First Assessment for 1993 and Forecast for 1994* is available without cost at the International Communications Department of Bank Hapoalim, fax:972-3-5675426, P.O. Box 27, 61000 Tel Aviv.

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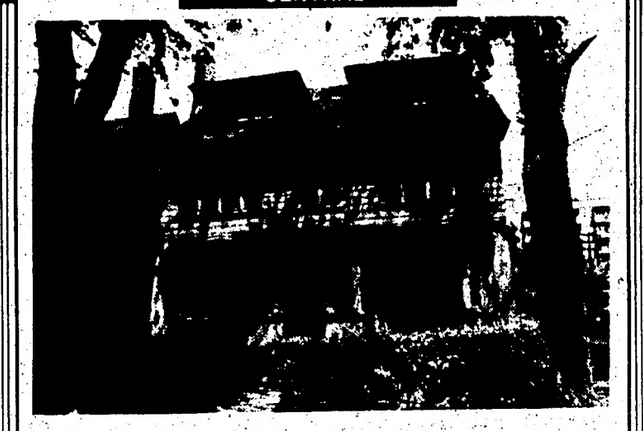
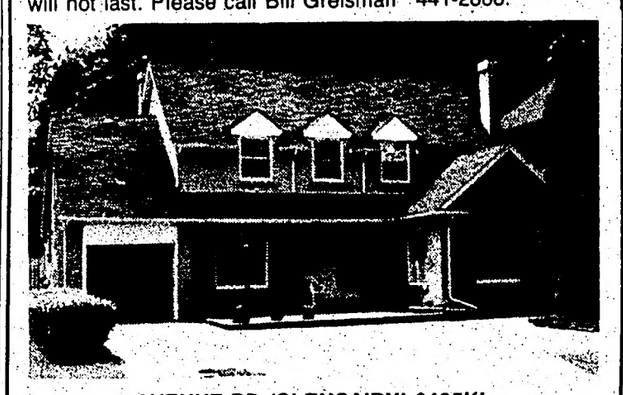


DUPLEX YONGE/ST. CLAIR AREA
$445,000. Just reduced. Fabulous Delisle Court area. 4-apt. estate sale. Please call Bill Greisman* 441-2888.

FOREST HILL GEORGIAN LISTED
$419,000. Centre hall 4 bdrm. with panelled mn. fl. library. This will not last. Please call Bill Greisman* 441-2888.



AVENUE RD./GLENCAIRN! $435K!
Priced for immed. sale! Secluded 55, x 140'. Fab. curb appeal. 4 BR. Mn. fam. rm.! Please call S. Schwartzben* 441-2888.

1ST AD! CORTLEIGH BLVD.!
$389K! Super 50' x 134' lot! Total reno! New kit., 3+ 1 BR, 4 bath. Sep. nanny suite! Please call S. Schwartzben* 441-2888.

"REDUCED" AVENUE/LAWRENCE
$349,000. Reno 4 bdrm. Heated sunrm., finished lower level. Nanny's rm. Please call M. Alberga/* S. Stern* 441-2888.

BATH-WILSON FAB. BUY $248K
Spac. bung, 4 BR + den, 3 baths. Jacuzzi. 2 BR bsmt. apt. — rec. rm. OBFrpl. C/A, must sell. Please call G. Kerbel* 441-2888.

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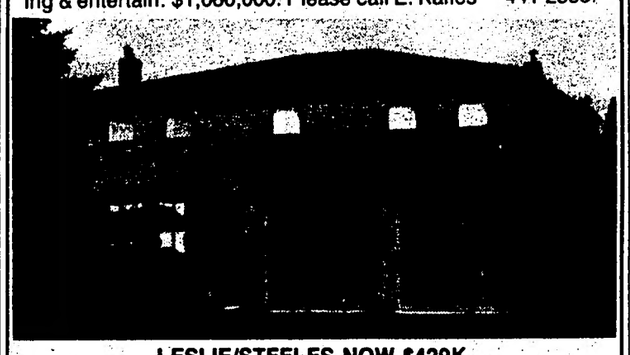
NORTH

POST RD. — TUDOR MANSION — 2 AC.
Grand entertaining rooms with lavish use of oak & old world detailing. $4,800,000. Please call Elise Kalles** 441-2888.

GORDON RD. — DESIGNER DECOR
Stunning 5 + 1 BR on 60'x175' landscaped lot. Ideal fam. living & entertain. $1,080,000. Please call E. Kalles** 441-2888.



LESLIE/STEELES NOW $429K
Custom 5 BR, lib., fam. rm., w/o fin. bsmt., hardwood flrs., priced to sell! Please call Natalie Kopman* 441-2888.

BATHURST/NEW WESTMINSTER
Stunning 3,000 SOLD bleached floors, decorator decor, fenced lot. $39 ...use call Natalie Kopman* 441-2888.

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4 + 1 bedrooms, m... ...wder rms. 2nd fl. laundry. Immaculate condition. SOLD ...use call Pearl Godfrey* 441-2888.

YONGE/JOHN PRICED TO SELL!
$249K. Lux. TH. 2,000', 2 mstr. bdrms., 4 baths, fam. size LR, DR & kit. 2 FP. W/O lrge. gdn. Please call Gert Kerbel* 441-2888.

1ST AD — PARKLANE CIR. — RENTAL
Fabulous 2 ac. estate — totally renovated, open concept. 5 bdrm + 8 bath. $12,000/mo. Please call Elise Kalles** 441-2888.

EXECUTIVE FURNISHED RENTAL
Gracious 3 bdrm. ranch bungalow — totally equipped on quiet cul-de-sac. $3,200/mo. Please call Elise Kalles** 441-2888.

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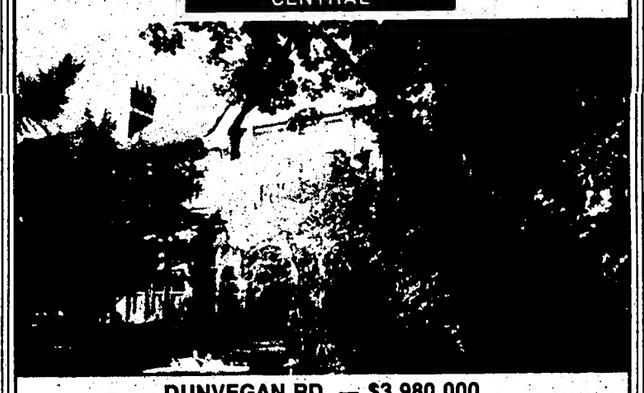

DUNVEGAN RD. — $3,980,000
Totally restored with old world charm & state of the art amenities. Lavish garden/pool. Please call E. Kalles** 441-2888.

DUNVEGAN/OLD FOREST HILL
Just listed near Russell Hill, thorough 1980 reno, 3 storey Georgian. Superior lot. Fab. location. All the I wants. $1,290,000. Please call Jeffrey Joseph* 441-2888.

FOREST WOOD. LYTTON/BATHURST
$619,000. Stone front, 2 storey, 5 bdrm, 4 wshrm. Tired but has "good bones" to renovate. Superior ravine lot on quiet street. Please call Jeffrey Joseph** 441-2888.

NORTH TORONTO DUPLEX ESTATE
Large rooms. Oak floors. Chaplin area. 3 apts. with many features. $575,000. Please call Bill Greisman* 441-2888.

1ST AD! BATHURST/GLENCAIRN!
$565K! New lux. 5 + 2 BR. 5 bath. Mn. fam. rm. Gourmet kit. Fully loaded! Marble skylts. Please call S. Schwartzben* 441-2888.

JUST LISTED! GREAT LOCATION!
$469,000. 4+ bdrm. + den. Centrally located. Fin. lower level. Good lot. Please call Naomi Fruitman** 441-2888.

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FOREST HILL

UPPER VI... E — $284,900
Estate sale. Well m... SOLD ...bedroom bungalow. Attached garage. Walk to tran... ...ation & Eglinton shops. *Edith Weiss.

BRIAR HILL/MONA — NOW $427,000
Updated Tudor. Large principal rooms. Main floor den. Finished lower level. Private drive. Best Value! **Gary Mitchell.

GLENAYR/BU... ...ON — $595,000
Handsome 4 bedroom ... SOLD ...principal rms. Library + walk-out to stone patio. Na... ...suite. Central air. *Wilma Freedman.

BRIAR HILL/OLD PARK — $698,000
Beautiful 2-storey 4 bedroom. Mn. floor den & family rm. Eat-in kitchen. Fin. lower level w/sauna. *Eleanor Stanton.

FOREST HILL RD./LONSDALE — $849,000
Smashing New York style. 6 BR. (stunning master retreat). Art deco interior. Large foyer w/fireplace. **Gary Mitchell.

FOREST HILL RD./KILBARRY — NOW $889,000
Reduced $80,000. Splendid Tudor. 5 BR. Large princ. rms. Eat-in kitchen. Den & family rm. W/o to patio & pool. *W. Freedman.

LOWER VILLAGE — $1,295,000
Elegant Tudor. 4 BR. (master bedroom + loft). Main floor family room. Library on 2nd. Best block! *Betty Cohen/*Mary Wasser.

CENTRAL

BATHURST/WILSON — NOW $289,000
Totally renovated. 3+ bedrooms. Extra bath. White kitchen. Fin. lower level. CAC. Large treed lot. *Edith Weiss.

AVENUE RD/EGLINTON — $309,000
Attractive 3 bedroom. Beautiful principal rms. French doors. Reno'd kitchen & baths. Superb lower level. *Betty Cohen.

THE OAKLANDS — $345,000
Superbly upgraded condominium. 2 bedrooms. 3 baths. Eat-in kitchen. Lots of storage. For details, call Edie Winberg*.

AVENUE RD/LAWRENCE — $372,500
Professionally reno'd 3+ BR. (marble ens.). Main floor family & powder rms. Front pad parking. Lots of charm. *Elise Stern.

HILLCREST SCHOO... ...A — $379,000
Reduced $50,000! Custo SOLD ...BR. Master ens. Skylights. Family rm. 2 fireplaces. ...Double garage. *E. Stanton.

HEDDINGTON AVENUE — $409,000
Fabulous renovation in the Allenby area. 2-storey addition. Master ens. New forced air system & CAC. Pad parking. **Don Wagman.

PRESTIGE CONDO — NOW $429,000
Bloor/Yorkville. Beautifully appointed. Approx. 1,800 s.f. Excellent security. Unobstructed views! **Harold Hillman.

HILLCREST PARK — $499,000
Secluded street. 3-storey centre hall. 4+ bedrooms (master ensuite). Updated kitchen & breakfast room. **Harold Hillman.

BATHURST/WILSON — $559,000
Spacious 4+ bedrooms. 4 baths. Family room & library. Oak, marble & ceramic flooring. Fireplace. Central air. Fred Shuster.

PRUE AVENUE — $586,000
Ultra reno. Mn. flr. family & powder rms. Gorgeous master ste. w/jacuzzi. Superb l-level. Nanny's ste. *M. Federman.

SPADINA/ARDWOLD — $799,000
Sophisticated 5 bedroom renovation. Den. Family rm. Lower level nanny's suite. Deck & garden. Fabulous city views! *Shelley Fine.

BLOOR/AVENUE RD. — $995,000
For the discriminating buyer! Unique design. Family room. Master retreat with sitting rm. Double drive. *Edie Winberg.

HAZELTON AVE. — NOW $975,000
Reno'd 4 BR. (master marble ens. & sitting rm.) Eat-in kitchen. 2-car garage. Priv. dr. *Lesley Binstock/*Elayne Wortsman.

BAYVIEW & NORTH

LESLIE/STEELES — $258,900
Wycliffe Olde Towne. Super 4+ bedroom. Finished lower level. Central air. Many improvements. For details, call *H. Sherman.

WILSON HEIGHTS — NOW $299,000
Power of Sale. Custom 4 BR. sidesplit. Family rm. & library. Dble. gar. Circular drive. Deep garden. **Don Wagman.

BATHURST/CENTRE — NOW $315,000
Upgraded with flair! 4 bedrooms. Family room with granite fireplace. Fabulous lower level. *Nina Steinberg/*R. Davidson.

OLD SURREY LANE — NOW $374,000
Yonge/Hwy. 7. Celebrate the New Year in Hunter's Point. 5 bedrooms. Finished lower level. Make an offer! *N. Steinberg.

RICHMOND HILL — $489,000
Gorgeous 5 bedroom (marble ensuite). Main floor family room & den. Huge eat-in kitchen. Finished lower level. *C. Sniderman.

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CENTRAL PROPERTIES

INCREDIBLE HIGHPOINT — INDOOR POOL
Splendid 5 bdrm, 2 fam rm, gourmet kit. Lrge princ rms $4,590,000. Maurice Gherson* 488-2875

BAYVIEW/YORK MILLS ARCHITECTURAL DESIGN
6,300 sq ft breathtaking elegance on ½ acre, granite, marble, skylights, $1,295,000. Ann Bookman* 226-1987

RUSSELL HILL DR. S. OF ST. CLAIR
Spectacular 8 yr new home over-looking ravine! Unique - a must to see! Cathy Kwinter* 488-2875

EXCLUSIVE LISTING — BAYVIEW/YORK MILLS
5,700 sq ft of luxury & elegance, 5 bdrm, 7 baths, w/o lower, quality unsurpassed. Janie Lerner* 226-1987

BATHURST & LAWR CE $889,000.00
9,000 sq. ft. free standing o ding. High profile corner. Updated! Allen Tobe** 486 SOLD

FOREST HILL R . $895,000
Totally reno'd with quality 91. Eat-in kit. 3+bdrms. Call Cathy Kwinter* 488-2875 SOLD

LOWER VILLAGE ATED TUDOR
Fabulous 3 stry, 5 bdrm , den, mdrn kit, pool. Call Maurice Gherson* 488- SOLD

EXCEPTIONAL IN CEDARVALE
Like new, custom built 4 bdrms, 5 bth, nanny's suite 70 ft lot, dbl garage $875,000. J. Fox* 488-2875

FOREST HILL & H $850,000
New Georgian! 2,700 sq Still time to choose your finishes. A. Tobe**/R. Be 488-2875 SOLD

FOREST HILL & HEATH "ONLY 1 LEFT"
$850,000 — New 2,700 sq ft home still time to choose finishes. Rosa Bensky*/G. Chisholm* 488-2875

BEST BUY NEW HOME $575,000
4 bdrm, main laundry, approx 3,000 sq ft. Sunken family room. L. Salcman*/B. Singer** 488-2875

REDUCED TO SELL NOW! $559,000!
Reduced $80,000 Cortleigh/Mona, centre hall, 4br powder rm. En-suite fin bsmt. Jeffrey Wagman** 488-2875

BATHURST/EGLINTON/CUSTOM HOME
2,650 sq ft with all the Bells & Whistles, no GST! 4 bdrm, mn fl family rm, Faithe Sversky** 488-2875

DANFORTH & WOODBINE
Excellent investment store and 2 apts in the heart of Danforth, all on leases. Rose Simon* 226-1987

1ST AD! FOREST HILL FABULOUS!
Totally renovated! Large main floor family room! Exceptional master suite! Restored wood panelling! Loaded with extras & shows to perfection! Don't hesitate with this one! Call Eleanor Wagman* 488-2875

1ST AD! — UPPER VILLAGE TUDOR
Great location — best block. Close to shops, trans. 4 bdrms, 3 baths, fin bsmt $515,000. D. Kamil* 488-2875

EXCLUSIVE! 1 JOSEPHINE RD!
Clanton Park/York Downs, 3,000 sq ft, comp reno & new add, 4 bdrm, 4 bath, mn flr fam rm. Goldie Kay* 226-1987

UPPER FOREST HILL — ALLEN & EGLINTON
"Homes & Gardens" renovations — 3 bdrm, 2 storey, fin bsmt, 4 car parking. Faithe Sversky** 488-2875

DUFFERIN & ST. CLAIR MUST SELL!
Partially demolished/reconstructed home, great location, 24x120 ft lot. Faithe Sversky** 488-2875

BLOOR/CHRISTIE — DETACHED $259,000
2 storey reno, Old World charm, 2 kit w/artists studio, double garage. Donna Weiser*/Jim Maguire* 226-1987

BATHURST/WILSON 56 FT LOT
Cozy 4 bdrm 1½ storey, excellent starter or can be used as building lot. Rose Simon* 226-1987

WON'T LAST! BATHURST & ST. CLAIR
Delightful dollhouse! 3 bdrm, fin-bsmt, legal front pad parking. Faithe Sversky** 488-2875

PRICED TO SELL! BATHURST & COLLEGE
Immaculate 3 bdrm townhome, bright end unit, feels like a semi. Faithe Sversky** 488-2875

CEDARVALE! SPECIAL! REDUCED! SELL!
Vendor wants action now! Fabulous 2 sty! 5 bdrms, family room! +++ David Wagman* 488-2875

AVENUE RD & ST. CLAIR
2 Bdrms & lib. Outstanding finishes, totally new inside, over 2,600 sq ft $3,500/mo. J. Fox* 488-2875

EXECUTIVE RENTAL ON QUIET STREET
5 bdrm 5 baths, lrge principal rms, on ravine property only $2,800/month. Reesa Sud* 488-2875

NORTH PROPERTIES

RENAISSANCE CRT — LOT 223 — BATH/#7
$799-$899 Custom built home on ½ acre lot. GST included! Last lot! Faithe Sversky** 488-2875

1ST AD, A 2 YR NEW, 3 BR STUNNER
Supreme quality, Avenue/Yonge - mn fl. fam rm, eat-in kit, mrbl f'pl, ens, pegged flrs, bsmt apt. CAC, sec. Hurry! Maurice Gherson* 488-2875

BAYVIEW RAVINE PRICED TO SELL!
Private treed ground, large contemporary res. Move in condition! $469,000 Neil Wagman* 488-2875

BATHURST MANOR BACKSPLIT — RAVINE!
Super spacious 3-4 bdrm, huge family rm, renovated kit, ceramic flrs. Maxine Lieberman* 226-1987

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Premium lot in prestigious estate area, priced to sell! Bring an offer. Faithe Sversky** 488-2875

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CONDOMINIUM PROPERTIES

65 HARBOUR SQ 3 BR/HIGH FLOOR
Face lake & skyline grand marble entrance new carpet 2,003 sq ft must sell. C. Jong* 488-2875

FOREST HILL'S BEST CONDO!! $429K
Perhaps the best value today. 2 bdrm, 2 baths, 2 parking spaces. Hurry. Mr. Chisholm* 488-2875

POWER OF SALE HAZELTON LANES
Immaculate! Over 3,000 sq ft $399K! 2 storey, 3 bdrms 3 bths, fam rm, new kit. Janice Fox* 488-2875

HARBOUR TERRACE 2 BEDRM $298,000
1,583 S. F. Large kitchen balcony overlooking pier & lake hardwood fl jacuzzi. C. Jong 488-2875

99 HARBOUR SQ FRONT S/W CORNER
1 BR + den faces lake balcony 2 baths 1,154 sf parking, best price at $268,000. C. Jong* 488-2875

99 HARBOUR SQ 1 BR + DEN BALCONY
Lake Pier Dome & CN Tower view parking locker included popular suite. C. Jong 488-2875

HARBOUR FRONT SE CORNER/HIGH FL
1 BR + den face lake 821 sq ft beautiful lake & skyline view new carpet blinds, new decor, parking C. Jong* 488-2875

77 HARBOUR SQ 1 BEDROOM $164,900
Balcony overlooking pier & lake locker parking same level as suite no need for elevator. C. Jong* 488-2875

HARBOURPOINT 2 BR + DEN PARKING
Corner unit lake & park view 813 sq ft new carpet immaculate. C. Jong* 488-2875

BATHURST/LAWRENCE 2 XTRA SPECIAL UNITS
2 BR + den immaculate low mtce — 2 br mod kit view, both $$upgraded. Lillian Cooper* 488-2875

POWER OF SALE — INDUSTRIAL CONDO
Derry Rd/Bramalea Rd — 2,546 sq ft unit in prime location, 17th ceiling. Faithe Sversky** 488-2875

WEST PROPERTIES

PRICED TO SELL! CALEDONIA/EGLINTON
25 x 118 ft charming 2 bdrm bungalow with pot. In-law suite, must sell! Faithe Sversky** 488-2875

BUSINESS PROPERTIES

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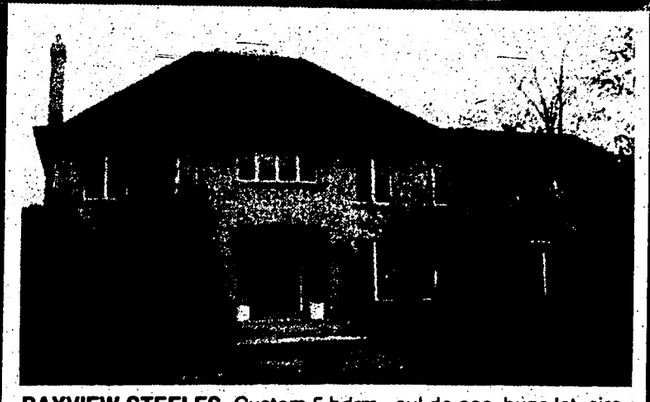

BAYVIEW-STEELES. Custom 5 bdrm., cul-de-sac, huge lot, circ, drive, a dream! $699,000. Ted Waxman, 731-7111.

BATHURST-STEELES. Immaculate 3+1 bdrm., sunken liv. rm., fin. bsmnt., huge lot. $247,900. Dillon Jones, 731-7111.

BATHURST MANOR. Spacious 3 bdrm. bung., hdwd. flrs., bsmt. apt., huge lot. $259,900. Bella Beer, 731-7111.

BATHURST-PATRICIA. 4 bdrm. backsplit, bsmnt. apt., lg. lot, extras, $289,000. Gary Hazin/Lucy Melamud, 731-7111.

BATHURST-WOODLAND ACRES. Magnificent ranch-style bung. on gorgeous 1.3 acre lot. W/o bsmt., $799,000. Lucy Melamud 731-7111.

BATHURST-WILSON. 3 bdrm. master ensuite bung., huge fam. rm. addition, lg. lot, walk to shul. Marilyn Ray $329,000. 731-7111.

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BATHURST/CENTRE – EXCLUSIVE!
5 bdrms. on quiet court. Hdwd. floors throughout, l/r, d/r, entry hall, huge kitchen with w/o to yard. Prof. fin. bsmt w/ 3 more bdrms + rec. room. 4 baths. Oversized lot on the park. Walk to public and private schools. Only $429,900. Call 771-7100.

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Primrose I, luxury corner unit, approx. 1412 sq. ft., extra-large liv. room, solarium and balcony, 2 bdrms., 2 baths + more! Call Irit Cohen or Polina Brener, Sales Representatives, 771-7100.

DUFFERIN/STEELES
$204,900 – 2 storey, 3 bdrm., finished bsmt., 4 washrooms. Call Bea Berman, Sales Representative., 771-7100.

BATHURST/FOREST WOOD
3 bdrm. bung. with bsmt. apt. on 45' lot in excl. location. Asking $299,000. Call Jacob Florans, Sales Rep., 771-7100.

BATHURST/STEELES
Beautiful, raised sidesplit in Bathurst Village, 4 bdrms., double garage, fam. room, white kitchen, more, more! Call Polina Brener or Irit Cohen, Sales Representatives, 771-7100.

STEELES/BATHURST – THE COURTLANDS
Gorgeous suite, 1500 sq. ft., 2 bdrms., 2 baths, eat-in-kitchen, fam. rm., fireplace, solarium, ensuite laundry, 2 parking spots. Call Bea Berman, Sales Representative, 771-7100.

EXCLUSIVE! BATHURST/BEVERLEY GLEN BLVD.
App. 2600 sq. ft., 4 bdrms., den, fam. rm., white kit. w/3 skylights, cathedral ceiling at front, main flr. laundry w/entrance from garage, parquet floors, dusty rose broadloom, jacuzzi and separate shower in ensuite in master bdrm., ceramic floors and backsplashes! Won't last! Call Polina Brener or Irit Cohen, Sales Representatives, 771-7100.

BATHURST/FINCH
Savoy Towers, 2 bedrooms, 2 parking spots, locker. Call Bea Berman, Sales Representative, 771-7100.

3000 BATHURST ST.
Upgraded luxurious and spacious condo, 2nd floor, not facing Bathurst, 24 hr. sec. Call Jacob Florans, Sales Rep., 771-7100.

A STEAL ON PATRICE!
Excellent opportunity for 1st time buyer! 3 bdrm. detached all brick house! Large new white kit., parquet floor in liv & din., fin. bsmt. w/ 3pc. bath, rec. room and bdrm. Cent. air, more, more! Call Irit Cohen or Polina Brener, Sales Reps, 771-7100.

BATHURST/CENTRE/ATKINSON
Best price in area. Perfect home for first-time buyer. Quiet cul-de-sac. Prof. fin. bsmt w/ sauna and shower. Income potential. Call Ken Wilder, Sales Representative, 771-7100.

NORTH OFFICE 771-7100

YONGE/LAWRENCE
Immaculate, charming 2 storey det. 3 bdrm. on quiet street. Excellent value. Call Jacob Florans, Sales Rep., 771-7100.

BATHURST – CENTRE
Cape Cod beauty on quiet cul-de-sac. 4 br., gourmet kit., lib., formal din., huge liv. Call Ken Wilder, Sales Rep, 771-7100.

SACRIFICE SALE $245,000
Bayview/Steeles detached, 2 car garage, 60'x150' lot, priced to sell! Call Allen Civil, Sales Representative, 771-7100.

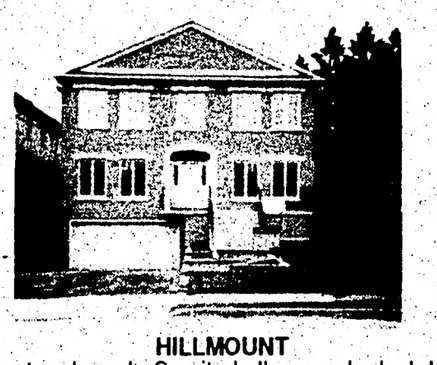
BATHURST/STEELES
1600 sq. ft. townhouse – The Casitas. 3 br., fully upgraded, fin. bsmt., under. park. Call Ken Wilder, Sales Rep., 771-7100.

YONGE/CLARK/SKYRISE
Large luxury 2 bdrm. condo, about 1570 sq. ft., west. exposure. Call Larry or Howard Berman, Sales Reps, 771-7100.

BATHURST/LAWRENCE
2 bdrm. bung. on 50' lot. Great starter home! Complete appt. w/ sep. entrance. Call Jacob Florans, Sales Rep., 771-7100.

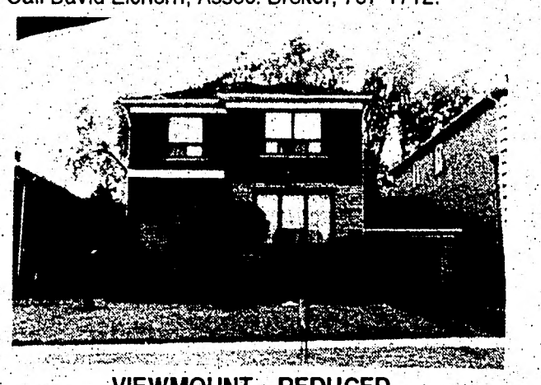
BATHURST/YONGE /FINCH/STEELES
1, 2, + 3 bdrm. condos, your choice. Anxious vendors. Call Joseph Soer, Sales Representative, 771-7100.

CENTRAL OFFICE 787-1712



HILLMOUNT
Dream custom home! Granite hallway, oak plank hardwood floors, approx. 4200 sq. ft. Asking $799,000. A must see! Call David Eichorn, Assoc. Broker, 787-1712.

BATHURST/HILLHURST CONDO
A rare find! 2,500 sq. ft. of luxury, custom renovated & decorated. One suite per floor, wrap-around balcony. Call now! Call David Eichorn, Assoc. Broker, 787-1712.



VIEWMOUNT – REDUCED
Spacious 4 bdrm. on 50'x140' lot! Eat-in-kitchen, new bath, fabulous location near schools, shops, TTC. Call now! Only $359,000. Call David Eichorn, Assoc. Broker, 787-1712.

COLDSTREAM/REDUCED
Best deal in area! 3 bdrm., huge kit., fin. bsmt., 46'x133' lot, only $239,000. Call David Eichorn, Assoc. Broker, 787-1712.

VIEWMOUNT
3 bdrm. bung. on 50'x140' lot, prime location for new home! Only $329,000. Call David Eichorn, Assoc. Broker, 787-1712.

DELL PARK
Detached bungalow on 50' lot, finished basement, only $239,000. Call David Eichorn, Assoc. Broker, 787-1712.

HILLMOUNT – REDUCED
50'x137' lot, well maintained 3 bdrm., spacious kitchen, asking $349,000. Call David Eichorn, Assoc. Broker, 787-1712.

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Condos - Cons SOLD y penthouse - 2 bed + sol. - 189,900
Antibes penthouse SOLD) – Torresdale - 1400 sq ft - huge lvgrm, dining rm, 179,900
AND A GREAT SELECTION OF OTHER FINE HOMES TO CHOOSE FROM

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ARMOUR HEIGHTS. $465,000. Drastic reduction. Gorgeous 4 bdrm., mn. flr. den, fin. bsmnt., modern kitch., country setting, on Sandringham Dr. cul-de-sac.

BATHURST MANOR Just Reduced to $295,000. Good income. Lg. triplex. Fully rented. 2x3 bd., 1x1 bd.

BATHURST MANOR. $299,500. Huge 3 bd. sidesplit, mn. flr. fam. rm., fin. bsmnt., C-A, modern reno kitch., close to shuls.

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PERRY WAISGLASS

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On behalf of Tina, Jenna & myself.
I want to wish everyone a Happy & Healthy Chanukah

HOMELIFE
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BATHURST/CLARK
$354,900.00 Excellent layout with tastefull extras - Pot lights galore, white ceramic flooring, quality broadloom, skylight, alarm, prof. finished basement, fireplace, huge rear deck, excellent, oversized white kitchen with built-in appliances. This has it all! Call today!

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5 HOUSES FOR SALE

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BATHURST PALM-DR.
1st time offered! Spac. 3 bdrm. + den, split lvl & din. comb., 3 bths, fin. bsmnt, dble gar, great buy!

FINCH WILMINGTON
Cust. built, 4 bdrm, 4 bths, den, fam. rm., main flr. lndry, fin. bsmnt, dble. gar., steps to all!

BATHURST ... ON PARK
Ideal st... SOLD ..., 2 bths, fin. bsmnt., don't miss!

YORK DOWNS BATHURST
6 bdrm, 2 storey, sep. liv. & din., fam. size kit, Fla. rm., fin. bsmnt, dble drive, gar., steps to all.

A. & D. SEIDMAN 633-7373

BATHURST - SHEPPARD
Just Listed Huge Backsplit Lot 50' x 234' Super 3,000 Sq. Ft. Home plus In-Law Apartment, 2 Car Garage Come & View Sally Rosen (905) 884-4425 Century 21 Smith Ltd.

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Promenade - Bathurst and Centre
Executive living - freehold 3 storey T.H. approx. 2,300 sq. ft. 3 bdrms, 3 baths, 2 fp's, central air, 9 ft. ceiling, main flr fam. rm. with w/o to yard. Owner transferred. Open house Sunday, Dec. 12 1-4 p.m.
Call Vince Alary or Phil Piluris Century 21 New Concept Ltd. 449-7600

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Immaculate 4 bdrm. with thousands spent in upgrades, fully fin. bsmnt. Won't last! Vendors leaving country.
Thinking of selling or buying your dream home? To receive "Air Miles" credit call JOSEPH CRONE, Sales Rep., Century 21 Reimcorp Ltd. 223-1171 or 331-0815 (24 hr. pager)

30 CONDOMINIUM FOR SALE

SKYMARK REVIEW DON MILLS & FINCH
SKYMARK: Selection of 2-bdrm. to 2-bdrm. + den. For our updated inventory call Mr. Santee Leung **THE SKYMARK SPECIALIST,** 441-2003/24 hrs. on call, carphone + pager: **SANTEE REALTY INC.**

FOREST HILLS CONDO — NEW LISTING
$102,900! Breathtaking view. 1 BR, spacious LR/DR, pkg, c/air. Great value!
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SUPERB PENTHOUSE BLOOR/AVENUE ROAD
Exquisite, absolutely stunning suite having sunfilled rooms for entertaining and gracious living. Design — Robert Dirstein. Finest quality finishings. Two bedroom plus library. Two fireplaces. Terrace. An "Architectural Digest" delight!
$1,185,000
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487-5131

HOME & CONDO SELLERS!
For free estimate call George Baron, 665-3044. G. Baron, Rltr. 665-3044.

- **PROMENADE.** 2 bd., balc., $159,900. Lucy Melamud, 731-7111.
- **PROMENADE.** 2 bd., 2 bth., $164,900. Gabby Goldring, 731-7111.

UNGERMAN RLTY. RLTR.

GIDEON WAICHENBERG
115 Antibes Dr. 2 bdrm., 2 bth., approx. 1,400 s.f., huge balc., hdwd., 5 appls., $129,000. Re/Max Vista Realty, 520-5700. Gideon.

GIDEON WAICHENBERG
PRIMROSE LUXURY
- 1101 STEELES. 1150 sq. ft., semi-corner, 2 bd., 2 bth., 2 pkg., $169,000
- 1131 STEELES. 1,300 sq. ft., corner, 2 bd., 2 bth., balc., locker, $188,900
- 1131 STEELES. 1,350 sq. ft., corner pent., 2 bd., 2 bth., 2 pkg., balc., locker, $199,000

RE/MAX VISTA REALTY
520-5700, GIDEON

BATHURST/CLARK
— PROMENADE
Over 1,400 sq. ft. $189,900. Stunning 2 bdrm + 2 baths, corner, white ceramics, grey broadloom, lg. eat-in kitch w/walk-in pantry, appliances, ceiling fans, sol. w/ walk-out to balc, CAC, security, 2 pkg, locker plus much more! Larry Miller, Baker R.E., 923-4621.

35 CONDOMINIUM FOR RENT

Bath/Wilson 2br/2bath, with 5 appliances, sunroom. Close to shul, subway & Yorkdale. $900 monthly. 789-1442

SKYMARK II RENTAL: Open-concept 2-bdrm. + sol. Approx. 1,750 sq. ft. Santee Leung 441-2003. Santee Realty Inc.

40 CONDOMINIUM FOR SALE/ RENT

3000 Bathurst S Lawrence 2 bed 2 bath East view immaculate cond. 444-8461 or 756-0594

50 ACCOMMODATION AVAILABLE

Springmount
Seniors Residence
. . . the home away from home for Seniors
For further info and personal tour call
(416) 247-3378

60 SHARED ACCOMMODATION

Room in a house. Shared kitch. Pvte washroom. Furn. Close to all amenities. Female desired. 633-1802 Mornings/ evenings

Single female non-smoker to share upper level of 2 bed. house. Prkg. avail. laun facil. Avail Jan 1, $475 incl. Call after 6 p.m 731-3443

75 APARTMENT FOR RENT

Bathurst / Wilson Bachelor bsmt. apt. ideal for student, nonsmkr. Sep. ent. Newly renovated bathroom; laun., close to TTC. $500/mo. 633-0312

Hilda/Steeles 1 bed apt. Own washroom & kitchenette 2nd floor for single nonsmoker. $550 inclusive 731-2742

SENIORS' BUILDING
Eglinton/Bathurst
Bachelor & 1 Bedroom Apt.
Walk to Shops and Subway.
Clean, quiet 8 year old building, T.T.C. at door, recreation facilities.
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1, 2 & 3 Bedroom Apts.
highrise
Only 6 apts on each floor
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110 COTTAGE FOR RENT

Luxury cottage 3 bedroom Collingwood/ Blue Mountain vicinity weekly $750 weekend $500. Call 905-731-6640

115 COTTAGE FOR RENT/SALE

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150 MISSISSAUGA ST. W., ORILLIA

125 FLORIDA PROPERTY FOR SALE

Golden Lakes Village, WPB Condo, Villas. 1b/11/2 b, LR, DR, Kit, Sun RMS, Fully Furn. $29,900 OBO. Days905-832-2293 or Evngs 905-476-2383

Hallandale Beaut. renovated 1bed, condo on the beach. Lux. bldg. 24 hr. sec. $75k u.s.416-447-9323 & 305-457-1230

130 FLORIDA PROPERTY FOR RENT

Aventura. Newly furn. 2b/2b. Pool. Overlooks golf course. Top floor (8th). Seasonal, 5 mo. min., 2 year term, $1,200/ mo.u.s Call 733-9767 after 7.

Fort Lauderdale-2 bedroom, 2 bath condo, Newly decorated, minutes from Sunrise Swap Shop. 3 month minimum. Call evenings. 398-6765

Golden Isles Drive 2bdrm/ 2 bath Jan. & Feb. 482-9994 or 485-2597 message.

Hallandale beachfront 1 bed condo 2w.c. K.K. High security Nonsmoker Feb. 1 766-8222

Hallandale near ocean. 1bedroom 11/2 bath. Balcony From January. $1500/mo. 638-7257 or (305)458-1115

Lovely 2 bedrm 2 bath opposite Holiday Inn (Newport) 163rd & Collins. Olympic Swimming Pool, clubhouse, tennis, indoor parking, security. From Jan16 $75 u.s/day.252-2521

Miami Beach Carriage Club South. Very large 2bed 2bath.condo $2500 u.s./mo. Call 305-672-5055. Fax 416-638-1504

North Miami Beach Luxury 2 bed/2bath midway **Aventura/ Turnberry** 24hr. security seasonal only $6000.482-6682

North Miami Beach near Aventura Beautiful corner suite 2beds 2bths. security. 2 pools, tennis Call 445-3317

Pompano Beach, 2 bdrm, 2 bath. Close to beach. 881-1432.

Rent Now $1500 u.s. Immaculate, 2 bed condo, clubhouse Season. Fort Lauderdale area 202-366-9585, 202-364-6669

135 FLORIDA PROPERTY FOR SALE/RENT

Naples on the Gulf
Still Paradise in Florida. Buy or rent condos& homes. Contact Sam Friedland Robert Hall& Assoc, Rltr. 1100 5th Ave. S.Naples FLA 33940. FAX 813-566-9988. Phone 813 434 7600

140 FLORIDA ACCOMMODATION WANTED

Hallandale to Deerfield, 1br/ 11/2bth condo for 4-6wks. Feb1-Mar15. 928-2821 evngs.

160 ISRAEL PROPERTY FOR RENT

Beautifully appointed apartments available for vacation rental-Tel Aviv- Jerusalem--Gayle Hart, Freelance Travel Liaison Tel. &Fax:972-4-334067

Jerusalem Wolfson Towers Lux. fully equipped central heat. All amenities Kosher. 967-1158

Jerusalem. Central. Next to Wolfson. Furnished 4 bedroom apt. Knesset view. Dec. 27-Jan.16 Kosher, Shomer Shabbos. 633-8903.

170 ISRAEL PROPERTIES WANTED

Property in Israel wanted. All kinds, Mr. Jacobs. 886-6510

200 OFFICE SPACE

Medical Space Available
Bathurst & Wilson
Long established practices (Pediatricians etc.)
Very Reasonable Rates
Pharmacy in building. Esther 633-6828 during office hours.

205 INDUSTRIAL/ COMMERCIAL SPACE

Lawrence/ Bathurst Prosperous business for sale.783-4403. Please phone from Sunday to Thursday.

230 BUSINESS OPPORTUNITIES

MONEY MAKER
Dr. Submarine for sale at Wilson and Bathurst. Fully liquor licenced & equipped. Not a franchise! Vendor retiring.
Call **Max Pascal 889-2200**
HOMELIFE/BAYVIEW REALTY INC.

Experienced businessman, 63, looking for income possiblities. Part-time O.K. Investment possible.Box 6125 CJN

240 EMPLOYMENT OPPORTUNITIES

Assistant Store Manager
Sales experience essential. Must be self-motivated with a knowledge of Judaica and popular books. Applicant must be able to speak Hebrew and be prepared to work Sundays. Please call Joyce at Israel's Judaic Centre 256-1010

245 EMPLOYMENT WANTED

Hebrew tutor needed for Grade 1 student in Richmond Hill once a week. Must come to house. Call 781-2790

250 DOMESTIC HELP AVAILABLE

Polish couple, exp. seeks cleaning. 279-3529 message

Woman wants to clean houses. Call 531-1341

255 DOMESTIC HELP WANTED

Babysitter (ECE preferred) part-time 12-5p.m. for 6-year-old. Must be enthusiastic. Call evenings 487-1749

Mature woman, live-in, to take care of elderly woman. Call 783- 4368. Saturday or Sunday. Liberal time off.

To respond to a box No., address your mail to Box--- CJN 10 Gateway blvd. Suite 420 Don Mills. M3C3A1

260 BUSINESS PERSONALS

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270 PERSONALS

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275 PERSONAL COMPANIONS WANTED

Decent male 45 generous seeks younger open-minded female for fun and discreet friendship. Box 6112 CJN

275 PERSONAL COMPANIONS WANTED

Attractive, fit, professional male, seeks open-minded female for relationship. 633-3863.

Early 20s SJF, looking for that original male, though knows there are no true original (herself included.) Would settle for SJM between the age of 25-35, possessing a great deal of sarcastic wit and a positive outlook on life. Must love animals and nature -but able to control own instincts. Box 6123 CJN

Extra bright woman, slim, very attractive with long hair, great smile, warm happy disposition & wonderful kids seeks a special Jewish man 40-50 to share passion, intellect, laughter, love & intimacy. Please be slim, fit, brainy, funny, philosophically open, spirtual, successful & self aware. Box53038, 10 Royal Orchard Blvd. Thornhill L3T7R9

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Cleaning lady with experience is looking for job. Call 665-9241

Exp. Polish lady,seeks house to clean. Have car. 614-8836

Exp. Health Care Aide looking to work with elderly or disabled. Full or part time, days 650-0353

Exp. Polish woman, 35, wants a house cleaning job. 538-7885

High quality house cleaning. Call Dora, 736-1179.

Nurses assistant to care for sick/ elderly in home or nursing home. 256-2584

275 PERSONAL COMPANIONS WANTED

Surrogate mother sought by settled childless otherwise conventional couple. If you might like to help us please write to Box 6124 CJN

280 ANNOUNCEMENTS

Shomer Shabbos lady required for Chevra Kadisha. Call Mrs. Fishberg at 663-9060.

305 ARTICLES WANTED

Fountain pens/wristwatches. All types wanted. Will pay from $5-$5000 for your old pen or wristwatch. Ray, 891-2075.

Quality antiques, contents and estates, furniture, rugs, china and silver, paintings, bronze, etc. 833-6710 or 222-5839.

330 OBITUARIES

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18050 Juvenile Diabetes Fdn. of Canada
18055 Multiple Sclerosis Soc. of Canada
18057 Muscular Dystrophy Assoc. of Cda.
18060 Ontario Cancer Institute
18064 Parkinson Fdn. of Canada
18067 Schizophrenia Society of Canada
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18079 Victorian Order of Nurses
18080 Baycrest Centre Foundation
18081 Distress Centre / Survivor Support
18082 Etobicoke General Hospital
18083 Jewish Family and Child Service
18084 Mount Sinai Hospital
18085 Princess Margaret Hospital
18087 Ronald McDonald House
18090 Sunnybrook Health Science Centre
18095 Toronto Hospital Foundation
18099 Women's College Hospital
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FULL-SERVICE KOSHER MEAT NOW AVAILABLE AT BAYVIEW!

241 WILMINGTON AVE. (in the Bathurst Manor Plaza) DOWNSVIEW
CLOSED SAT. OPEN SUNDAY

309 FINCH AVE. W. (at Bathurst St.) WILLOWDALE
OPEN 7 DAYS A WEEK

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SAVE $1.80 — RED ROSE ORANGE PEKOE TEA BAGS 3.69 box of 144

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THE KOSHER SPECIALISTS

Chanukah Greetings

B.C. Jews come together to celebrate at Chanukah time

By DEBORAH LIGHTSTONE

This Chanukah Arlene Ackerman, her husband Phillip and their twin ten-year-old daughters Miriam and Rivka will gather with about 120 other Jewish people to light Chanukah candles, sing holiday songs and eat potato latkes.

That's no big deal for Jews in Canada's big cities, but the Ackermans live in central Vancouver, and their annual Chanukah party is one of the ways the approximately 70 Jewish families scattered between Ladysmith and Campbell River, B.C. keep their Jewish spark alive, especially during the Christmas season.

"It's a particularly lonely time. Old and young alike attend the party, people come out of the woodwork and don't feel so isolated," Arlene said in a telephone interview from her home in Nanoose, a half hour's drive north of Nanaimo.

With a laugh, she added: "The Chanukah party takes place in the Anglican church hall, and when we had a Sunday school, it was held in the local Seventh Day Adventist school because they have the same Sabbath as us and their facilities were free Sunday."

That's one of the ironic realities of trying to maintain a Jewish identity while living at a distance from Canada's large Jewish communities.

Arlene, originally from Toronto, met Phillip, a Montrealer, while they were students at Dalhousie University in Halifax. She became a social worker, he a family doctor. They moved to Vancouver Island 14 years ago.

"We wanted to live in the west, and we plan to stay. We love the ocean and the weather . . . the only two things we don't love is that our families are far away, and that if WE don't make a Jewish community, there isn't one," Arlene said.

The family lights candles every Shabbat, and on holidays attends synagogue services in Victoria, a two-and-a-half hour drive away.

With help from friends, the Ackermans try to hold an Oneg Shabbat once a month at their home, they organize the annual Chanukah party, sometimes a Purim party, and two years ago they ran an afternoon Hebrew school for one year.

"We had about 13 kids, two other women taught with me, but we got burnt out. I want to do it again, but I need a break," Arlene admitted.

The need to manufacture their own Jewish milieu is common to small Jewish communities across the country.

Sixteen years ago, Judy and Fred Ball, both born in Toronto, moved with their two toddlers 1,600 kilometres away to Thunder Bay in northern Ontario, where Fred had got a job as director of the public health lab.

Like the Ackermans in Nanoose, "we have created most of the Jewish life our family has participated in," Judy, a speech pathologist, said.

"Anything we wanted regarding Judaism we had to organize ourselves. We always built a succah so that our children would have that experience. We couldn't rely on going to a succah in a synagogue. Our Sunday Hebrew school is staffed by volunteers; I taught there for ten years. Fred teaches bar and bat mitzvah lessons; he taught both our children as well as others," Judy said.

Obtaining the kosher food Torontonians take for granted is a schlep when you live in Thunder Bay.

"We bring it in from Winnipeg or Toronto, 100 to 150 pounds of meat at a time. You MUST have a deep freeze! And Fred has this thing about bagels — we've brought back twelve dozen at a time on the plane with us," she laughed.

Susan Jackson, director of community services and youth activities at Canadian Jewish Congress (CJC), spends most of her time bolstering the religious and cultural continuity of small Jewish communities across Ontario.

"In places like Thunder Bay, Sault Ste. Marie, Sudbury or North Bay, you can't be a Jew by osmosis. Here in Toronto, you get a Jewish feeling just by walking up and down Bathurst Street. There are always lots of Jewish activities going on. It's easy to find a Jewish identity. In small towns you have to work five times harder," Jackson said.

She cited several reasons Jews move to remote communities, chief among them jobs.

"Today people are going where there's a living. They are economic refugees. They expect their standard of living will be higher, that they will be able to afford a home which they could not in Metro Toronto," she said.

There's also the 'haimishe' appeal and safety aspects of small town life.

"They want to get out of the rat race of the big city. They may not go as far as Thunder Bay, but they'll move to Guelph or London or Kingston or Belleville just to get out of the Metro hub.

"And, unlike in Toronto, once you're in a small town, you can't get lost. The other Jews search you out; they're desperate to include you. You get the welcome wagon and the red carpet because every Jewish family counts in a big way," Jackson said.

A job is what brought Claire Frankel-Salama and her husband Messod to St. John's, Newfoundland, "eight long years ago."

Both have tenure, he in the Spanish department at Memorial University, she as a high school French immersion teacher. They have two children, Arielle, 11, and Daniel, 7.

[Cont'd. on page B7]

MACCABEES IN ART

"The Hasmoneans", a panel on the outdoor menorah opposite the Knesset. The panel depicts the armed struggle against the Greeks for freedom of worship. (WZPS photo)

Chanukah celebrates Jewish women's courage

By LEILA SPEISMAN

More than most holidays, Chanukah celebrates the religious commitment and courage of Jewish women.

Not that women are unappreciated at other times of the year. (Well, maybe we are, but that's for another column.)

So strong is the recognition of women's contribution to Jewish continuity, that many families have the custom that women do no work while the Chanukah candles are burning.

On Chanukah we tell the story of the women in the times of the Hellenic conquest of Judea, who, when the tyrant Antiochus forbade circumcision, insisted on the practice anyway, often at the cost of their own lives.

Everyone knows the exciting story of Yehudit, Judith. When the Greeks besieged her city of Bethuel, and the leaders wanted to surrender, Judith, a wealthy, pious and very beautiful widow, persuaded them to stand fast.

When they refused to carry on any longer, she put on her most magnificent clothes, went to the tent of the general, Holofernes, and convinced him that she believed that G-d had forsaken the Jews.

After feeding him cheese, so that he would become thirsty, and plying him with wine until he fell asleep drunk, she killed him. When his army discovered their commander dead, they raised the siege and left the city in peace.

Then there is the tragic story of Channah and her seven sons. Each of her sons was murdered before her eyes for refusing to violate Jewish law, yet when her turn came she accepted death affirming the primacy of G-d.

And there is the, perhaps apocryphal, alternate story of what impelled the Maccabee family to start the revolt that ultimately led to the re-sanctification of the Temple.

The governor of the province where the family lived insisted on the right to take all Jewish brides on their wedding night, before they went to their husbands. When the sister of Judah Maccabee was married, at her wedding feast, she pulled off her clothes.

When she was castigated for such an immodest act, she demanded why they were concerned with her behavior, when a much worse fate was awaiting her. Her father and brothers and friends listened to her words, and took up arms.

It is not even necessary to go back to historical times to find dedicated and committed Jewish women.

My paternal grandmother (like so many other grandmothers) came from Vienna near the turn of the century to a small town in Ontario, where her family and her sister's formed the entire Jewish community. She raised a large family, and, although she had little money, sent geese to Toronto to be schechted for holy days. It is difficult for us, brought up in Canada, to realize the incredible loneliness women like her must have felt. Yet, they carried on.

My maternal grandmother and my husband's came to Canada in the 1920s from war-torn Russia. Never learning much English, they raised children who became productive members of the Toronto (and one of the Niagara region) Jewish community. Imagine their loneliness when their children walked a path they never could.

But they sold flowers and candles and collected money to raise funds for Israel and for other charitable causes. How many of us would venture out to non-Yiddish speaking, sometimes non-Jewish, people because tzedakah was a mitzvah that was just the right thing to do?

My own three daughters are all receiving good Jewish educations, and will certainly far surpass me and their great-grandmothers in learning.

But I hope that they will learn, besides Mishna and Jewish laws and Jewish history and Chumash, the lessons of their foremothers, both distant and close: to maintain a strong Jewish home whatever the personal cost, to inspire your descendants to contribute in whatever way they can to the Jewish community, to do tzedakah and acts of kindness.

When we light the Chanukah lights, I will try, unsuccessfully, I am sure, not to cry when my husband and children sing the traditional blessings and songs. (I would say them too, except something keeps getting in my eyes). And then we will sit down, and talk, just talk, and remember those who went before:

Those who knew the truth of the lines from Zechariah read on the Shabbat of Chanukah, "Not by might, nor by power, but by my spirit, saith the L-rd of hosts."

May the spirit and strength of the women of past days inspire and enlighten us all on this festival of Chanukah.

Chanukah Greetings

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We should allow menorah's flame to purify our souls

By RABBI AARON LEVINE

Once again the joyous holiday of Chanukah is upon us. Probably, this is the holiday to which many of us, certainly the children, look forward more than any other. My instincts, however, tell me that many of us miss the entire message of this beautiful Festival of Lights.

Many who are totally ignorant or at least unschooled in proper Jewish thought and practice think of Chanukah as the counterpart of the Christian holiday that is celebrated at or around this season. This accounts for the shocking fact that in many such homes a new minhag (custom) has been instituted, that of having and decorating the "Chanukah Bush." Christmas itself is bemoaned by Christian theologians as having lost any spiritual significance and rather has become a commercialized holiday. Advertisers spend millions or perhaps billions of dollars vying with each other for a share in the lucrative season of present-giving.

This commercialization has not escaped even some traditional homes who see Chanukah mainly as a time of present-exchanging or at least as a time mainly for gift-giving to the youngsters. In this respect it is patterned after the non-Jewish holiday, for the origin of gift-giving in relation to Chanukah has its roots in an entirely different notion. It behooves us, therefore, to try to understand what Chanukah should really mean to us, and how we can restore it to the level of spirituality for which it was instituted.

The Midrash comments on the second verse of the Torah, ". . . and there was darkness on the surface of the depths — this refers to the Kingdom of Greece." We add a special prayer on Chanukah to the Shemoneh Esrei and to our Grace after meals, al hanissim (and for the miracles). In it we state that the main purpose of Greece and Greek culture was "to cause them (the Jews) to forget Your Torah, and compel them to stray from the statutes of Your divine will."

Our sages tell us that the Syrian Greeks targeted three mitzvot: Shabbat, Rosh Chodesh (the sanctification each month of the New Moon), and brit milah (circumcision). Analyzing these three mitzvot (albeit briefly and superficially) will provide us with the key to the very message of Chanukah.

Shabbat is the eternal sign and witness that "in six days Hashem created the Heavens and the Earth" ex nihilo, from absolute nothingness. He is the eternal Creator, Master of the Universe. He also created the Torah which was, as the Zohar tells us, the blueprint for the creation of the world and the formula and purpose by which and for which the world will remain in existence. This being the case Greek culture will have to humbly submit to Torah supremacy and only has relevance to the extent that it can serve Torah — veyishkon b'ahalei Shem (dwelling in the tents of Shem) as the Torah expresses it. That is why Antiochus fought so violently to destroy Shabbat.

Rosh Chodesh symbolizes two things to the Jew. One, it is the symbol of our obligation to instill kedushah (holiness) into time and to infuse it with sanctity and purpose. Israel had to sanctify the Festivals which became based on man's proclamation of the calendar — mekadesh Yisraeil v'Hazmanim (Who sanctifies Israel who then are able to proclaim the Festivals).

Secondly, as the moon itself reappears each month, so, too, it symbolizes Israel's constant ability to rise and shine on the stage of world history throughout civilization. Thus it testifies to the permanence and miraculous indestructibility of the Jewish nation, which unlike all others who have come and gone, will remain forever.

Both of the above signify that Israel was created to play a major role in the drama and destiny of the world — to be a light unto the nations, acting as the model of morality and human decency which can only come from an intellect trained and anchored in Torah and mitzvah observance. This, too, Antiochus had to destroy, for it sought to destroy the belief that Greek culture had a purpose in and of itself, rather than being a vehicle for a higher and more noble one.

Brit milah, circumcision, demonstrates that there must be restraint to man's physical appetites. Beauty and pleasure are not independent virtues; the body is not made for man to do with as he pleases. The body is stamped with a seal of allegiance to Hashem and His covenant. It tells man that he is a servant not a master. It tells him that the purpose for which he was created is the elevation and edification of the soul not the body. The body fulfills its purpose in creation to the extent that it acts as the proper vehicle enabling the soul to fulfill its mission. This, too, perhaps more than anything else, Antiochus had to destroy. For it represented the very antithesis of Greek culture which glorified and deified the body and the pursuit of pure hedonism.

Candles and lights have so much significance in Jewish life and law. We begin every Shabbat and Yom Tov with the kindling of lights. We end Shabbat with the kindling of the havdalah candle. We light candles at a brit. We escort the chassan and kallah (the bride and groom) to the chuppah (the wedding canopy) with candles.

And we light candles on sad occasions, too. At a funeral, at the shivah home, for Yizkor. And the menorah, the candelabrum, was a permanent fixture in the Beis haMikdash (the Temple). There was a permanent fire on the altar. Today we have our ner tamid permanently burning in our shuls.

"Ki ner mitzvah v'Torah or — for the mitzvah is a candle, and Torah is light." (Proverbs 6:23). "Ner Hashem nishmas adam — the light of Hashem is the soul of man." (Proverbs 20:27).

Candles and lights symbolize Torah, mitzvot, and the soul of man. It is the light of Torah and mitzvah observance that illuminates the soul of man and allows him to fulfill his destiny. It is proper Torah study that will allow us to more deeply understand the messages of Shabbat, Rosh Chodesh and milah. (These, by the way, are all alluded to in Chanukah itself. Rosh Chodesh Teves always falls out on Chanukah; there is always a Shabbat Chanukah; Chanukah is eight days and a brit is performed on the eighth day).

As we light our Chanukah menorahs and gaze at the beautiful flames, let the fire pierce and purify our souls allowing us to internalize all of the above. In so doing we shall set aglow our homes with the warmth of true Yiddishkeit and Torah observance. In this way we will be able to continue to destroy all of the Antiochuses of history who in their various guises continually seek to destroy the Nation of Israel and their holy Torah.

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Chanukah Greetings

Chanukah a reminder of value of religious freedom

By RABBI BERNARD S. RASKAS

Chanukah, recalling the rededication of the ancient Temple in Jerusalem following the victory of the Maccabees over the Syrians, is celebrated for eight days. According to the legend, this is because only one clean jar of oil was left to be used for the Eternal Light and it was supposed to be sufficient for only one day. But by a miracle it lasted eight days.

The reason so much emphasis is placed upon the Chanukah festival is that it commemorates the first successful revolt in history on behalf of religious liberty. This holiday continues to remind us of the value of religious freedom in our lives.

On Chanukah, the menorah lights are kindled by the shamash, the lead or service light. The shamash provides the spark for the others.

The importance of the spark can be illustrated in the following story: A young man who was apprenticed to a blacksmith learned how to hold the tongs, lift the hammer, strike the anvil and blow the fire with the bellows. After completing his apprenticeship, he was employed by the royal smithy. But the young man's delight at his appointment soon turned to despair when he discovered that he had failed to learn how to kindle a spark.

All his skill and knowledge in handling the tools were of no avail because he had not learned the most elementary principle — to light the fire.

We are currently commemorating the 50th anniversary of the rescue of the Danish Jews by the Danish people. That great act of courage and the Danish resistance to the Nazis was sparked by King Christian X.

In 1943 the Nazis decreed that every Jew had to wear a yellow Star of David.

King Christian X heard this and immediately went on the radio and said: "The Jews are part of the Danish nation. We have no 'Jewish problem' in our country because we never had an inferiority complex in relation to the Jews. If the Jews are forced to wear the yellow star, I and my whole family shall wear it as a badge of honor."

Needless to say, the badge was never introduced in Denmark. In fact, when the Germans did press for the deportation of Jews, the Danes retaliated by scuttling the Danish fleet; and many Danish officers and soldiers lost their lives shielding their Jewish friends.

This is the spirit of Chanukah — that men and women will voluntarily endanger their lives for what they believe. It is the inspiring story of self-sacrifice that forms the basis of every great humanitarian achievement.

Indeed, a verse traditionally read on Chanukah is: "Not by power, not by might, but by My spirit, says the God of Hosts" (Zachariah 4:6).

Why did the rabbis choose this verse to epitomize Chanukah?

Judah Maccabee was a war hero. The Maccabees won by force. History seems to call for exactly the opposite of this verse.

If we consider that period in history, however, we will find that spirit was the ultimate determinant for victory. Indeed, had the Maccabees not been infused with the spirit of freedom and devotion to Judaism, they would never have had the strength and the courage to keep fighting.

When there is spirit, there is strength; when there is no spirit, a cause vanishes like smoke on a windy day. (JTA)

Bernard S. Raskas is rabbi emeritus of the Temple of Aaron in St. Paul, Minnesota, and distinguished visiting professor in religious studies at Macalester College.

Marc Chagall's Introduction to the Jewish Theater. [WZPS photo]

Chagall 'jewels' resurface in exhibit

So dedicated was Chagall to the idea of immersing the audience in his painting, that when Moscow's newly founded State Jewish Chamber Theater commissioned him to design sets and costumes for three Shalom Aleichem plays in 1921, he created seven large murals which completely dominated the tiny auditorium.

Hidden away for decades in Russian museum storerooms and private collections, the murals and 50 other works are on display at the Israel Museum until January. The exhibit is called Chagall: Dreams and Drama.

The triumphant, wildly colorful murals are "the jewel in the crown" of the exhibition, according to show curator Ruth Apter-Gabriel. Covering 130 square feet, they hang in the museum just as they appeared on the walls of the Jewish Chamber Theater. They have never been seen outside Russia.

"The Chagall show has double importance for Israelis," said Apter-Gabriel. "Of course there's the artistic significance of these beautiful works. But, beyond that, so many Israelis were born in Russia and are very much aware of the Jewish cultural rebirth that provided the atmosphere for the creation of these murals."

Their mix of Jewish, Russian folk and modernist art was so powerful, said Apter-Gabriel, that they influenced acting and production styles in the theater.

Chagall created the murals at a unique moment in Russian Jewry history. Following the 1917 revolution, Jews were granted full Russian citizenship for the first time and a short-lived Jewish renaissance began.

Introduction to the Jewish Theater is the most narrative mural, containing over two dozen human figures and a host of pigs, cows, goats and chickens. Fiddlers fiddle, acrobats wearing tefillin stand on their hands, women bang washpans while cows with birds on their horns float upside down. A woman gives birth, a fiddler does the splits with a violin on his nose, a pig gets urinated on, dinner is served, and an audience applauds.

Chagall said almost all the figures represented friends, foes, mentors and fools in his life. The acts they are engaged in symbolize some aspect of contemporary Jewish cultural life.

The same year they were commissioned for the Jewish State Chamber Theatre, Chagall's murals were rehung in the new Moscow Theater. A year later, following serious disputes with the theatre, a bitter Chagall emigrated to Paris. He was never paid for his work.

In 1937 the murals were removed, rolled up, and stored under the theatre's stage. Eventually, they were transferred to a drum and stored in a church building used as a warehouse for the State Tretyakov Gallery.

In 1973, Chagall visited Russia and was allowed to sign his murals. But his requests that they again be exhibited were rejected. Only in 1989 did restoration work on the murals finally begin.

Russian ambassador Alexander Bovin said his country wants to initiate a new era of cultural co-operation with Israel. Accompanying the exhibit is a team of Russian restorers.

Back in the museum's exhibition halls, one is struck by how little people have to say in the face of Chagall's overwhelming murals. Fortunately they are works which speak for themselves.

— (WZPS)

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Shalom. I extend my best wishes to the Jewish Community on the joyous occasion of Chanukah.

This is a time of great miracles as Jews, the world over, commemorate the purification of their holy temple in 165 BCE.

May the Jewish Community celebrate this Festival of Lights in a spirit of understanding, tolerance and freedom.

Chag Sameach.

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Number of good fiction books help while away winter days

By LEILA SPEISMAN

Ah, winter. Time of lacy snowflakes, skiing, and cold, crisp air. Not to mention skidding cars, colds, sleet and high heating bills.

Why not take advantage of the rotten stuff (you can enjoy the snowflakes etc.!) and go through some of the fascinating books and tapes that have recently arrived at the *CJN* offices?

A prime requirement to get us through the winter has to be some really good works of fiction. I just discovered an Israeli mystery writer, Batya Gur, whose works are now being translated into English.

The Saturday Morning Murder; a psychoanalytic case (1st American edition translated by Dalya Bilu, Harper Collins, 1992) is a spellbinding story of the murder of a prominent psychoanalyst. The policeman trying to solve the murder has to deal with the egos and arrogance of her colleagues, the politics of academia, the quirks of Israeli society (including Israeli-Arab relations, in unexpected ways,) and his own Orthodoxy. An intriguing and complex read.

Harry Kemelman's Rabbi Small mysteries tend to be rather interchangable: the rabbi has trouble with various members of his congregation, one of the troublemakers get involved somehow in a murder, Rabbi Small solves said murder, and the troublemaker turns into a fan. The most recent one, however, *The Day the Rabbi Resigned* (Ballantine Books, 1992), breaks the mould.

Rabbi Small finds himself increasingly impatient with the demands and idiosyncrasies of his position, and is checking out academic possibilities. The book is a nice combination of his ultimately solving the murder of a wealthy businessman, shul politics and, unusual in a Kemelman book, character study.

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Now to more serious stuff...

Run, don't walk to read Lisa Aiken's *To Be a Jewish Woman* (Jason Aronson, 1992). This is a clear, informative, intelligent discussion of the relationship between women and Jewish law and observance. Orthodox women wanting to understand more about their roles, responsibilities and the thinking behind halacha, as well as the non-observant who want to find out what really goes on "behind the mechitza" will savor this book.

Some of the subjects covered include prayer, sex, marriage, and Biblical women. *To be a Jewish woman* is one of the few books of Jewish theology that is literally impossible to put down.

Another interesting book about religious observance (also from an Orthodox perspective: it's funny — before Rosh Hashanah all I got in the mail were books from the Conservative perspective. Pesach, I presume, will deal with Reform).

The Jewish Primer by Rabbi Shmuel Himelstein (Facts on File, 1990) goes into great detail about prayers, life cycle events, laws about business, and more. A fascinating, concise and far-reaching work.

Judaism and Hebrew Prayer by Stefan Reif (Cambridge University Press, 1993) deals with the origins and development of Jewish prayers and the synagogue service, in an historical and scholarly way. The development of the service from the Temple sacrifice into what we think of today as synagogue rite is fascinating.

Another book on the same topic is Ismar Elbogen's *Jewish Liturgy* (translated by Raymond Scheindlin, Jewish Publication Society and Jewish Theological Seminary, 1993; originally published in German in 1913). Elbogen was a major scholar of the Conservative movement, and this book is considered one of his most important works.

Jewish Liturgy examines prayers, customs

Jewish Liturgy is a prayer by prayer, custom by custom discussion of the prayer services, discussing how they changed over the years. Especially interesting is a description of the changes in the liturgy that came with the liberalization of religious practice.

Another reprint is of Shalom Spiegel's *The Last Trial* (Jewish Lights, 1993; originally published by J.T.S. in 1950). This is an absorbing discussion of that most difficult-to-comprehend Biblical story, G-d's command to Abraham to sacrifice Isaac. I was interested to learn about echoes of the Judaic ideas and customs relating to the story in Christian lore.

Karen Armstrong's *A History of God; the 4000-Year Quest of Judaism, Christianity and Islam* (Knopf, 1993) is an interesting study of the differences and similarities of the three religions' approach to G-d. While not for reading merely to pass the time (it requires an ample supply of time and concentration) the effort is well worth it. The extensive bibliography and footnotes are especially helpful.

In this time of increasing interest and forecasting of the coming of the Messiah, *Jews, Idols and Messiahs* by Lionel Kochan (Blackwell, 1990) is especially worthwhile.

Kochan discusses the way the historical concern about the Messianic age impacts on the development of communal life and thought. He also, which is very significant in light of various modern philosophies, discusses previous incarnations of a messiah.

Another very scholarly, not to mention provocative, work is Brian Peckham's *History and Prophecy; the development of late Judean Literary Traditions* (Doubleday, 1993). Peckham tries to prove that the Bible was created as a work of literature, intended to assist (or help create) national purposes.

A People Divided; Judaism in Contemporary America by Jack Wertheimer (Basic Books, 1993) discusses the changes and challenges of Jewish life in the United States. Especially interesting is his discussion of the different streams of Jewish religious life.

The Mussar movement, led by Rabbi Israel Salanter in the 1840s had a profound impact on the development of Jewish theology, stressing as it did the ethical component of Judaism.

Immanuel Etkes, in his *Rabbi Israel Salanter and the Mussar Movement* (English edition, Jewish Publication Society, 1993) shows how Rabbi Salanter's philosophies, a reaction to the effects of the Haskalah which were drifting from the west into Eastern Europe, took a firm hold in helping the Orthodox world maintain and enhance its traditions.

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Cancer in Two Voices by Sandra Butler and Barbara Rosenblum (Spinsters Book Company, 1991) is a heartbreaking account of Rosenblum's courageous fight with cancer and Butler's attempts to come to terms with the situation. Told in the form of essays, journal entries and letters, it is a work of pain, compassion, courage, even some laughter.

******

There has to be a lighter note. I am enjoying looking at *Spices, Rices and other Vices; a cookbook from Miami and the Beach* by Beverly Penzell, Marcia Rabinowitz and Jacqueline Simkin (Barricade Books, 1993). Filled with interesting and eye-catching recipes (don't you want to try Savannah-banana Chicken, Port o'Miami marinade and potatoes baked with onion-basil cream sauce?), the book is attractively enhanced with beautiful pictures of the Miami area. And don't ask "what beach?"

The cookbook is not kosher, but there are enough acceptable (or adaptable) recipes to make it well worthwhile.

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Soviet's immigration to Israel lets his artistic talents shine

By MIRIAM CHINSKY

When Jacob Pichhadze was growing up in Soviet Georgia during the '50s and '60s, he wanted to be a lawyer. In a reversal of Jewish tradition, his mother, who could see her son's potential, urged him instead to become an artist.

His older brother had shown promise but his art career was cut short by a hand injury. Pichhadze felt he should carry on. It was a decision he didn't regret.

Accepted at the Tbilisi State Academy of Fine Arts, he graduated with distinction from the masters program in drawing, painting and graphic design.

As with many specialized Soviet institutions, the technical training was high calibre but the range of expression strictly limited. Pichhadze points to some illustrations for a de Maupassant novel which he did as a class project. There is obvious flair but the paintings are totally within the accepted confines — nothing new, nothing "decadent."

Publicly, Pichhadze was politically correct. He produced attractive landscapes and pretty portraits, adeptly conceived but not exploratory. Privately, he experimented with abstract form and reveting color, but he kept these few contemporary pieces hidden.

It wasn't until he immigrated with his wife Zena to Israel in 1972 that the kernel burst open. Pichhadze's Jewish identity, stifled until then in a climate of fear and intolerance, emerged.

"It must have been always in my heart," he says, "but at last I had the chance to let it come out."

He began to create specifically Jewish works, initiating his Shma series of intimate and powerful portraits of rabbis and other devout men communicating with G-d. In one painting, an elderly rabbi, ignoring his siddur, looks skyward as he davens. The sense of dialogue with the Holy Spirit is almost palpable.

In Israel he also introduced the "Jewish icon." He had been obliged to paint icons (holy pictures) for churches in the Soviet Union. "There's no reason why we can't have Jewish icons," he insists. Working in pastels, he drew biblical women of mesmeric grace, tinting them in luminous tones. A portrait of Ruth and Naomi reflects the serenity of a true icon.

Pichhadze says he rose to the top in Israel, exhibiting at prestigious shows and sponsored by such patrons as Yitzhak Shamir and Shimon Peres. He contributed to benefit exhibitions and he served with the Israel Defence Force in Lebanon.

Yet there came a time when all was not enough. "Israel is a small country," he says. "I would have shows in Tel Aviv, Jerusalem, Haifa, then back to Tel Aviv, Jerusalem, Haifa . . . It was as if there was a lid and I needed more space."

He found it in Canada.

Arriving in Toronto in 1988 with Zena and sons Aviv and Amir, he felt at first like the proverbial big fish from in a small pond scaled down to be a tiny frog in a very large pond. "In Israel I was recognized. Here, nobody knew me."

But Igor Kuchinsky, who often showcases Russian artists at his Heritage Galerie in Yorkville, came to the rescue. Pichhadze's first exhibition in this country, presented by Kuchinsky, was very well received and he had other successful shows at the Heritage Galerie.

"Some of his works are museum quality," Kuchinsky says. "He has had fine classical training, but he needed a wider horizon, a chance to get onto the international scene."

Pichhadze continues working with oils and pastels, but there is growing depth. A 1972 portrait of Zena compliments a beautiful young wife, while a recently completed work reveals the lovely maturity of Zena today.

The artist is plunging too, into modernism and symbolism, striving to express his Canadian experience. Zena, who was his student, and Aviv and Amir would prefer him to focus on the classical forms which he does so well, but he says, "I cannot be in this time and not do this kind of work. I have to move with the time!"

One of his newest works depicts the mountains of Georgia, the hills of Judea and a figure underground, crowned by stalactites. It symbolizes his need to explode on the North American scene.

Pichhadze paints in his home studio and also teaches master classes. "He is a very good educator," Kuchinsky says.

He is currently preparing for exhibitions to be held next year in New York, Miami and Los Angeles. "I don't want to be compared to any other artist. I want to be known for my composition, my color, my faces," says Pichhadze.

"Ruth and Naomi" done in pastels.

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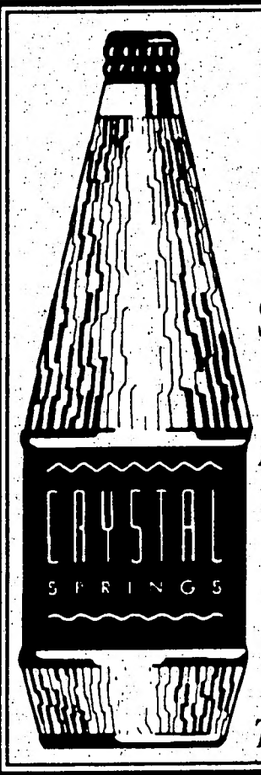

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The Chanukah Surprise

A Lost Tale of Chelm

By MARK BINDER

(Translated from the Scrolls of Bogesh ben-haHah'a)

It happened the year Rabbi Kibbitz, of the small town of Chelm, lost all of his weight. He used to be huge, fed by Mrs. Chaipul and the sisterhood on fatty foods that he loved.

But when the rabbi went to the railway station to buy a ticket to a religious conference in London, the ticket master shook his head and said the rabbi was too fat. It would take two tickets just to guarantee him a comfortable seat.

There wasn't enough money in the educational fund for two rabbis to travel.

But Rabbi Kibbitz was determined. He told Mrs. Chaipul, "Nothing but parsley, dry bread, and chicken soup with the fat skimmed off until I can fit on the train."

"He shrunk," said Reb Stein the baker, "from a round New Year's to a straight Sabbath challah."

The whole town turned out at the railway station to see the rabbi off, in his huge baggy clothes.

And then, just as the train chugged out of Chelm, a small scrap of paper that must have been pinned to the inside of the rabbi's coat as a reminder, fluttered to the ground at Cantor Moseva's feet.

The cantor and the whole town chased the train. The forgetful rabbi was very flattered by the attention, but in a minute or two he was gone.

The townspeople of Chelm gathered around the cantor as he looked at the note.

"What does it say?" asked Reb Gold, the cobbler.

"It's written in English," the cantor said. "But it's torn, from the pin on the rabbi's coat. It says, 'BRING _____LT TO THE CHANUKAH PARTY.'"

"Bring _____LT?" everyone said.

"L.T. Lettuce and Tomato," nodded Mrs. Chaipul. "For the rabbi's health salad."

"Nonsense," said Chaim Peltnick, the school teacher. "There are letters missing. Obviously, the rabbi means bring geLT, for the teacher."

"Maybe it means, bring guiLT," said Reb Gold, "like on Yom Kippur."

Well, for a whole month, while the rabbi was gone, the town prepared for the annual Chanukah party wondering what they were supposed to bring. The English dictionary in the synagogue's library was consulted until the pages almost fell out. There was talk of little else.

"Laundry ticket! Maybe L.T. meant his laundry ticket!" said Mrs. Rosen, the washerwoman. But she checked her racks and found that the rabbi had taken all of his now-oversized clothing with him to London.

"_____LT?" muttered Reb Levitzky in his sleep. "_____LT!"

"What are you bringing for Chanukah?" school children asked each other. But no one would tell.

As the eighth night of the festival of lights arrived, Rabbi Kibbitz still hadn't returned from England. According to the ticket master, the train had been delayed.

The party was going to have to begin without the rabbi.

One by one the people of Chelm arrived at the synagogue's social hall. And as each person came, everyone else looked to see what they had brought.

Mrs. Chaipul, of course brought her salad, and Peltnick the teacher brought a few gold pieces, hoping that everyone else would follow his example. Reb Gold looked very depressed, and wore all black. "I haven't done anything wrong," he said, "but I brought my guiLT."

But those were not the surprises.

Reb Levitzky wore a plaid skirt. "It's a kiLT," he said defensively.

Some fashionable women and men took the opportunity to wear their fur coats. They had brought a "peLT." A few older men brought their best beaver hats, convinced that the rabbi meant "feLT."

Bulga the fisherman brought a strange toasted seafood sandwich covered with cheese. "I invented this last week," he said. "I call it a smeLT MeLT."

From A to Z, the citizens of Chelm had mined the English dictionary and had brought every conceivable variation on the mysterious letters LT. There was a bag of siLT, a sack of saLT, and even young Joel Cantor, who dressed as a SuLTan.

In fact, most of the children came in costume. They explained that they were all dressed as various "aduLTs."

As the dreidle spun, and the eight Chanukah lights burned brightly in the huge town menorah, everyone had a glorious time.

It was just before the younger children were about to be sent off to bed, that Mrs. Chaipul noticed the rabbi shuffling into the back of the social hall. Without telling anyone, she escorted him to a chair and brought him a place of her newly invented non-fat potato latkes.

The arrival wasn't secret for long.

"Rabbi Kibbitz is here!" a shout went out. "Rabbi Kibbitz, what did you mean?"

Really, the ruckus was incredible as every man, woman and child in Chelm called out their interpretation of the Rabbi's mysterious note.

"Did you really mean fiLTer?" "What about buiLT?" "speLT!" "No, MaLT!"

Rabbi Kibbitz, who of course knew nothing of the madness his departure had caused, was puzzled until Rabbi Yonah Abrahms, the mashgiach, who himself favored the "occuLT," and was wearing his magician's party cape and hat, explained the dilemma.

"What did I mean?" Rabbi Kibbitz wondered, scratching his head. "Hmm. . ."

"Tell us! Tell us!" the people chanted.

The rabbi raised his hand for silence. "This is a wonderful party," he said. "You've all been so inventive!"

"I knew I forgot something," he said as he slid his chair back from the table where he'd been eating. He slowly stood up.

And then, as he stood, the safety pin, that very same pin that was supposed to have held the note pinned to the rabbi's coat, popped undone again.

Except this time the results were a little bit different.

You remember that Rabbi Kibbitz had lost so much weight? Well, he used the safety pin to take in the waist of his pants.

As he stood at the Chanukah party, in front of the entire town of Chelm, and the safety pin popped, all of a sudden the famous Rabbi Kibbitz found himself with his trousers down around his ankles.

There was a hysterical uproar of embarrassed laughter in the social hall.

The learned rabbi looked down in astonishment.

"Now I remember!" he said, laughing along with everyone else. He shrugged. "I forgot to buy a beLT!"

It was a true festival of light.

Mark Binder is a novelist and playwright, who lives in Providence, RI.

Chanukah Greetings

Editor's Note: *The CJN does not usually publish poetry. But in the spirit of Chanukah, and because the following letter and poem struck a chord, we are making an exception.*

Lisa Kates is an eight-year-old girl from Sault Ste. Marie. She is in Grade 3 at Ben R. McMullin Public School, and attends Hebrew School at Beth Jacob Synagogue.

She especially enjoys learning about the Jewish holidays at Hebrew School, and likes reading, writing stories, math, dancing, guitar, and painting.

She is especially proud that she recently helped her grandfather make a Chanukah menorah.

Lisa's father, Bob, is a superintendent of police with the Sault Ste Marie police force, where her mother Debbie is a civilian employee.

This is her letter to us, exactly as she wrote it.

Hi. My name is Lisa Kates. I am 8 years old and I am Jewish. I live in Sault Ste Marie Ontario. I wrote this pome for hebrew School. Maybe you can put it in the Jewish newspaper. thank you and have a happy CHanukah!
Lisa Kates

Lisa Kates.

Chanukah

Chanukah is coming
For eight great days

Light those candles
One for each day

Lighting the menorah
Is so much fun
I sure don't like it
When the holiday is done

You light the Shamash
It's the middle one
And use it first
To light the other ones

The food is great
At Chanukah time
Nanny makes latkes
Nine at a time

Games games games
There is lots to play
Especially the dreidel
It is fun to play

The small spinning dreidel
It has four sides
Nun gimel heh shin
Written on each side

Jews around the world
Celebrate this day
Once each year
Hurrah hurrah hurrah.

B.C. Jews come together

[Cont'd. from page B1]

"We are Torontonians from Bathurst Street. It was quite a culture shock," Claire said wryly.

She described the local Jewish community as having gone "from small to miniscule" — currently about 20 families are affiliated with the synagogue.

There are other Jews, but "quite a few want nothing to do with the Jewish community," she said.

The community in St. John's could not afford both a rabbi and a Jewish teacher for their Hebrew classes.

"We concentrate on education to try and keep the children's cultural identity strong." Claire said.

They hold services at the synagogue every Friday evening and Saturday morning, "even if there are only three or four people there," and they organize a fair number of functions, she said.

In recent years the influx of Russian Jews, who got off Aeroflot flights during stopovers at Gander airport seeking refugee status, served as a rallying point for the local Jewish community.

"At one point we had 50 or 60 Russians here and that really pulled the community together. We were running around doing everything for them, getting them clothes and TVs, driving them to the synagogue . . . we opened our homes to them. And they helped us too — by painting our synagogue, for example. The whole experience focused the community and made us stronger," Claire said.

Most of the Russians have since moved on to Toronto, Ottawa or Montreal, but two families have joined the synagogue, while others are still awaiting their immigration hearings.

Jewish summer camp plays an important role in developing Jewish identity among children in isolated communities.

Claire's daughter Arielle goes to Camp Ramah in Ontario; many Jewish youngsters from the Atlantic region go to Camp Kadima in Nova Scotia.

Ackerman's twins go to Camp Miriam on Gabriel Island, off Nanaimo.

"My daughters love it. They've made a lot of friends there. That's probably going to be the link that keeps them excited about Jewish life," Arlene said.

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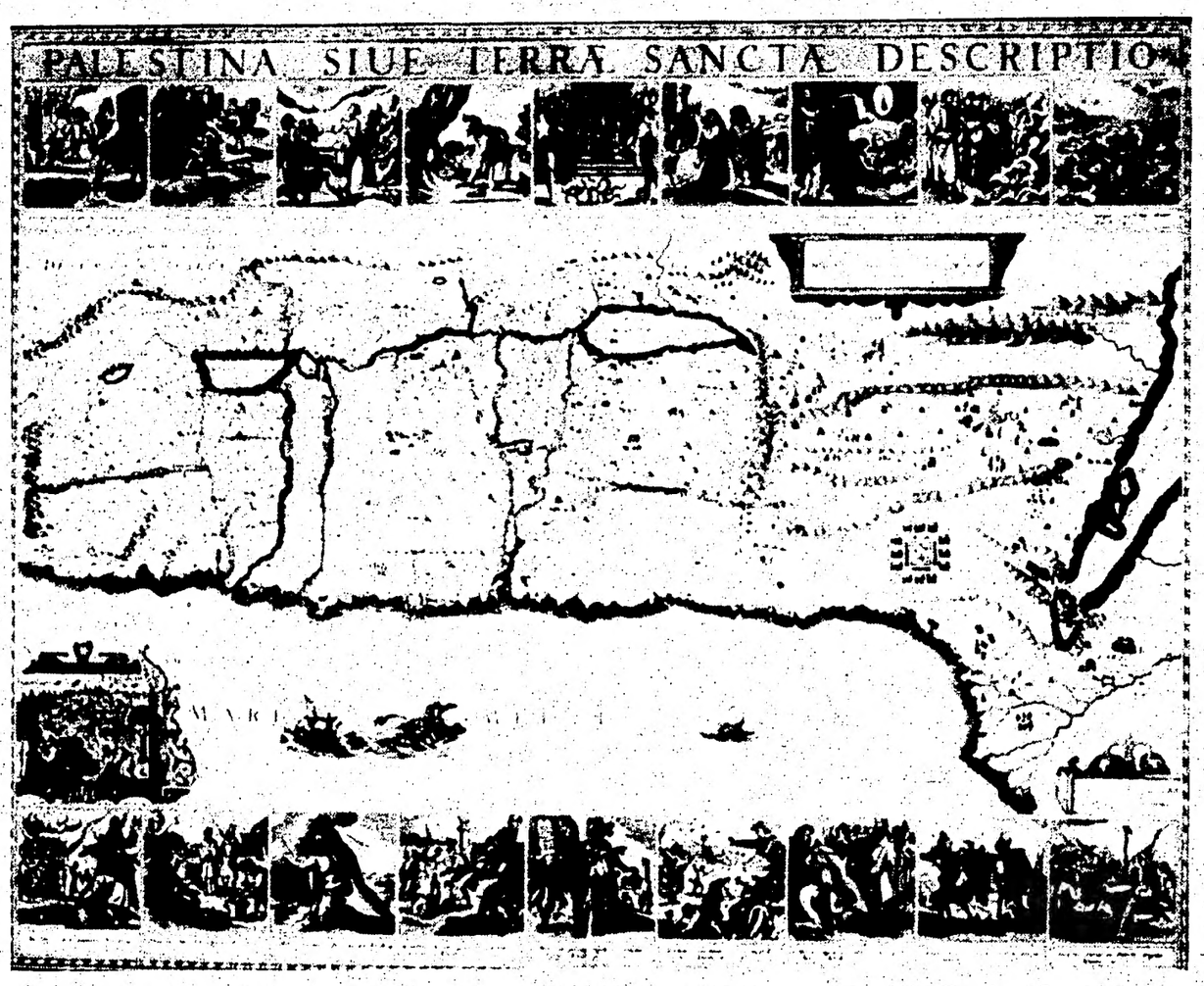

A Dutch map of Palestine from 1658. Along the top and bottom, 18 vignettes show the Exodus. On the bottom left is a view of Jerusalem. (WZPS photo courtesy of the Jewish National and University Library, Jerusalem.)

Palestine's name traced back to mysterious seafaring people

The term "Palestinians" is an interesting example of the influence of semantics on politics. Most countries got their name from the people who settled there: thus, for instance, France, England and Germany are called after the Frank, Angle and German tribes. But not the Palestinians. The term today is used to describe the Arab population of "Palestine," though that population is not ethnically different from that of neighboring Syria and Lebanon. The Arab national movement simply claimed the name for the homeland it is seeking. What, then, is Palestine?

A mysterious seafaring people of non-semitic origin settled on the southern Mediterranean coast of what is today Israel during the second millennium BCE. The land where they settled was known to the Egyptians and the Hebrews alike as Pleset or Pleshet; its inhabitants were called Plishtim, later transliterated into Philistines. Tall, clean shaven and wearing feathered head dresses, they can still be seen today, forever frozen in stone, on the Egyptian reliefs of the Egyptian city of Medinet Abu. Doughty fighters, they stood their ground against the Hebrew armies as well as against Pharaoh. They were more at home with the Canaanite people whose gods they adopted, setting up might temples to Dagon, Ashtoreth and Belzebub.

Where did they come from? What language did they speak? What alphabet did they use? Historians do not know to this day as nothing was left behind in the way of scriptures.

Their most enduring contribution to modern civilization is their name. Palestine is not mentioned at all in the Jewish or Christian Bibles, but was apparently coined by the Greek philosopher and historian Herodotus, in the fifth century BCE when the country was under Persian rule.

The name Judea, the Roman form of the Hebrew Yehuda, described the kingdom of which Jerusalem was the capital during Herod's time. The borders of that state changed continually, but the name did not. In 70 CE, after the great Jewish revolt which ended with the destruction of Jerusalem and heralded the beginning of the exile, Emperor Vespasian still called the conquered province Judea and minted coins bearing the inscription Judea capta, captive Judea.

The decision to replace Judea by Palestina was a political one. After the Jewish revolt, led by Bar Kochba in 135 BCE, Emperor Hadrian decided to rid himself once and for all of this troublesome people. He first tried to wipe Jerusalem off the face of the earth. True, the city was destroyed and, according to records of the time, ploughed over and given a new Roman name, Aelia Capitolina. But nothing could obliterate the extraordinary spiritual power of Jerusalem. The age-old oath, "If I forget thee, Oh Jerusalem . . ." kept the name of the beloved city in the hearts and on the lips of the exiles.

Three provinces

The second measure was more successful: the defeated province was no longer to be called Judea, but Palestina. In fact, three provinces would bear that name: Palestina prima, seconda and tertia. The first included the whole of Samaria, Judea, and part of Trans-jordan; its capital was the coastal city of Caesaria. Aelia — former Jerusalem — was just another city in the province. The second included the Jezreel Valley, the Galilee and the Golan; its capital was Beit Shean. The third included Edom and the rest of Trans-jordan, the Negev and the Sinai desert; its capital was the Nabatean city Petra.

Slowly the new name took over. It was the official name; the Roman name. The newly converted Christians in Rome used it. The church used it. Bishop Eusebius of Caesarea wrote in the fourth century, "Judea, which is now called Palestina. . ."

When the Roman empire converted to Christianity in the fourth century, Jerusalem regained its name, but the country did not. In the seventh century, the forces of Islam swept through Byzantine Palestine. They changed the name of Jerusalem to Al Kuds, the Holy, but not that of the country. Palestine merely became Filastin, the Arab form of the name.

Until 1948, Palestine remained the accepted and unchallenged name of the biblical Holy Land. Even when the British conquered it from the Turks in the aftermath of World War I, the League of Nations gave his Majesty's government a mandate to rule Palestine. Within the framework of that mandate, Great Britain, having promised a national homeland to the Jews, proceeded to give away four-fifths of that land to the newly formed Hashemite kingdom of Transjordan. Israeli historians claim that they turned down a request by Emir Abdullah, ruler of the new kingdom, to call it "the Hashemite kingdom of Palestine." The British did however agree to calling what was left of the country "Palestine E.I.," that is, Palestine-Eretz-Israel, the Land of Israel — appearing in stamps and in numerous documents at that time.

In 1948, the reborn Jewish state with Jerusalem as its capital, was called Israel. Ironically, following the establishment of the Palestine Liberation Organization in Cairo in 1964, the name the Arabs chose for their own longed-for homeland was that of the alien sea-people who had disappeared from the scene long before the birth of Islam. . .

[Jerusalem Dateline]

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Jericho is site of biblical episodes

Joshua destroyed it, Marc Anthony made a present of it to Cleopatra, King Herod and King Hussein used to winter there to enjoy its mild climate. Now Arafat will be its new ruler.

The sleepy little town of Jericho, scheduled to become the official centre of Palestinian activities under the "Gaza and Jericho first" agreement, is preparing itself for Chairman Arafat, who is expected to divide his time between Gaza and Jericho.

One of the oldest cities in the world — some say the oldest — "the city of the palms," as it was called in biblical times, is a lush oasis in the wilderness of Judah. Situated four miles west of the Jordan river and 20 miles east of Jerusalem, Jericho owes its existence to a bountiful spring, and its importance to its strategic position at a crossroads.

It was Jericho's fate to be forever in the path of conquering armies — and very rarely to withstand them. Walls and watch-towers were built and time after time destroyed. History, of course, only remembers Joshua and the children of Israel, the spies sent, the good-hearted harlot of Jericho who hid them, and of course the trumpets which brought the walls tumbling down.

No one knows when this last, spectacular episode took place as no archaeological remains have been found, but scholars put it at the middle of the second millennium B.C.E. Irreverent spirits have been known to suggest that since the walls of Jericho were brought down some 17 times by earthquakes, Joshua might simply have come along at just the right moment.

Though the focus of a number of more minor biblical episodes, Jericho never played a major part in the ancient history of Israel. The town was deserted and its inhabitants carried into exile when Jerusalem and its Temple were first destroyed. Some later returned, but they settled far from the old site.

From the fall of Jerusalem and the destruction of the Second Temple to modern times, the story of Jericho is similar to that of the rest of the country: an unending cycle of destruction as invaders and conquerors come and go. By the end of the nineteenth century, however, it was beginning to enjoy a modest prosperity based on agriculture and pilgrimage, since it was an accepted stop on the way to Jordan and the site of the Baptism.

The aftermath of the first Arab-Israeli war found the Jordanian army entrenched in what was now being called "The West Bank." Two refugee camps were set up near Jericho and nearly 100,000 people settled there. After Israel's victory in the 1967 Six-Day War, some 6,000 fled to Jordan.

Tourism to Jericho slowly picked up, and Israelis came in droves to buy the splendid fruits and vegetables or just to enjoy a good meal in one of the many restaurants. Then the intifada began. Though Jericho was never an actively hostile city, the roads leading to it were not safe and Israelis stopped coming.

Today, Jericho has some 15,000 inhabitants. There is no industry, but it flourishes agriculturally and has a busy regional market. There is a regional hospital and a newly created tourist bureau. Its main asset in the coming negotiations may once again be its strategic position — its proximity to the bridges crossing the Jordan river.

(WZPS)

Jericho's regional market. (WZPS photo)

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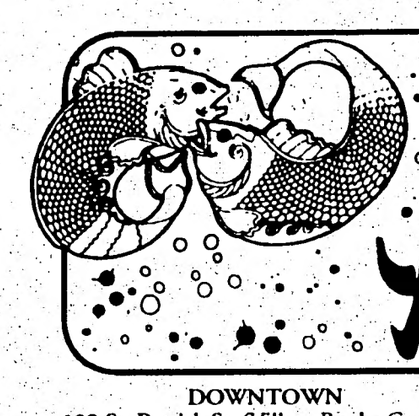

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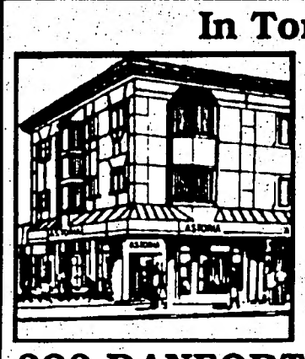

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Women have played key role in printing Hebrew books

By RABBI BERNARD RASKAS

In the making of the Jewish book, women have played a role as publishers, printers, and writers. Indeed, even before the invention of printing, Jewish women served as copyists. There is a 14th century Hebrew Bible with a note from a woman in Sana, Yemen that says, "Please be understanding of my script, for I am a nursing woman. Miriam the daughter of Benyahu, the scribe."

The first woman involved in printing Hebrew books was Estellina, the wife of the physician Abraham Conat, who introduced Hebrew printing in Mantua and published six Hebrew books there in 1474-77. Her husband said, "She wrote the books with many pens without the aid of a miracle." He used these words because the art had not yet invented the word "printing" by which to define itself.

Printing in the beginning was a cottage industry. Living and printing areas were next to each other, so that the whole family joined to help with the many tasks involved. In the instance when a husband died, the woman took over the printing press so that the business would continue going and support the family. That is why the earliest recorded woman who owned and operated a press was the widow, Ann Rugerin, of Augsburg, Germany. Her name was recorded in a book dated June 22, 1484.

The story of Hebrew printing is in many ways the story of the Jewish people. Hebrew books were censored, confiscated, and burned. Printing presses sometimes were moved across borders during the printing of a book. Always present was the risk of having the press closed down by the authorities. The romance of Hebrew printing must also be seen as the perils of Hebrew printing.

That is why it is so remarkable that there have been at least 54 Jewish women whose names were on the colophons, or title pages, until the 20th century. There have been many more since then. To be sure, because so many Hebrew works have been lost or destroyed over the centuries, during different periods of persecution and expulsion, it is hard to estimate how many.

For example, we know from the records of the Spanish Inquisition of a Marrano, Juan de Lucena, and four of his daughters who were accused of printing Hebrew books in Toledo before 1480. One of his daughters confessed before the inquisitors that she had helped her father print Hebrew books as a young girl. Another daughter was condemned 50 years later by the Inquisition to life imprisonment following a similar confession. In the end, de Lucena is considered to have created the first Hebrew printing press in the Iberian peninsula.

Dona Reya Mendes is particularly interesting as a Jewish woman printer. She was the daughter of Dona Gracia Mendes, the famous Marrano businesswoman and philanthropist who came to Constantinople in 1553. Dona Reya established a press in this city and published at least 15 Hebrew books, including prayer books, and a tractate of the Talmud, a scholarly book in Ladino, a Spanish dialect spoken by Jews and written in Hebrew characters.

She was the first Jewish woman to establish a press herself. It is important to remember that the first Turkish book was not printed until 1729.

Famous in the annals of the contribution of Jewish women to printing were two sisters at the end of the 17th century, the daughters of a convert to Judaism named Moses, who first worked as a printer and then had his own printing houses in Amsterdam, Berlin, and Frankfurt. One daughter, Ella, set type in her father's house. In 1696 she included at the end in Yiddish rhyme: "These Yiddish letters I set with my own hand. Ella, daughter of Moses in Holland. My years are no more than nine, the only girl of six children. If you find an error, please remember that it was set by a child."

Perhaps the most interesting phenomenon in the history of Jewish women printers is the preponderance of Jewish women involved in the city of Lemberg in the 19th century. This city, which at various times since the 18th century has been Polish, Austrian, Soviet, is now part of Ukraine. As such, Lemberg became an important printing centre for Jewish books in the 19th century. Judith Rosanes established a printing press in that city and printed at least 50 books. She was the first woman to print Hebrew books on a commercial basis over a long period of time. She distributed widely the Yiddish book *Tzehneh Ureahnah*, a 16th century paraphrase of Bible stories and commentaries that was popular among Jewish women.

Many other Jewish women printers also flourished in Lemberg. Chaya Taube ran a press for over 33 years. Chave Grosman printed many rabbinic titles and liturgical texts. The title page contained the phrase, gedrukt bei (printed by) Chave Grosman. The well known Balaban press was owned by Pesel Balaban. She produced high-quality editions of halachic texts such as the Shulchan Aruch, the code of Jewish law.

One of the most famous Jewish printing presses at the end of the 19th century and one which was known all over Europe was that of the widow and brother Romm in Vilna. The Romm firm began in 1799 and continued printing until 1940, but it was under the management of Devorah Romm that it achieved its greatest success.

The Romm edition of the Babylonian Talmud in the 1880s was a landmark in Hebrew printing. It took six years to produce — from 1880 to 1886 — incorporating textual differences from rare manuscripts in different libraries. Twenty-two thousand copies of the first volume were sold by advance subscription.

This edition became the model for all latter editions of the Babylonian Talmud. More than 100 printers and craftsmen did the typesetting and fourteen proof readers were employed. It is interesting that at a time when the very thought of a woman studying Talmud was an aberration, many of the editions of the codes and Talmudic literature were printed by presses controlled in part or in the main by women.

The outstanding memoir of women printers was the work of the famous Glückel of Hameln, a late 17th century widow who took over her deceased husband's business when he died. She describes both her personal life and the way she conducted business.

Bernard S. Raskas is rabbi emeritus of the Temple of Aaron, St. Paul, Minnesota and distinguished visiting professor of Religious Studies at Macalester College. He is author of the trilogy, Heart of Wisdom.

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Canadian doctor operates medical clinic in Moscow

By SHELDON KIRSHNER

As he listened to his car radio on that momentous Sunday Oct. 3, Myles Druckman, a young Canadian doctor living in Moscow, knew "something big" was afoot.

At that very moment, a right-wing parliamentary coup against the Russian government, headed by President Boris Yeltsin, was fast unfolding several blocks away.

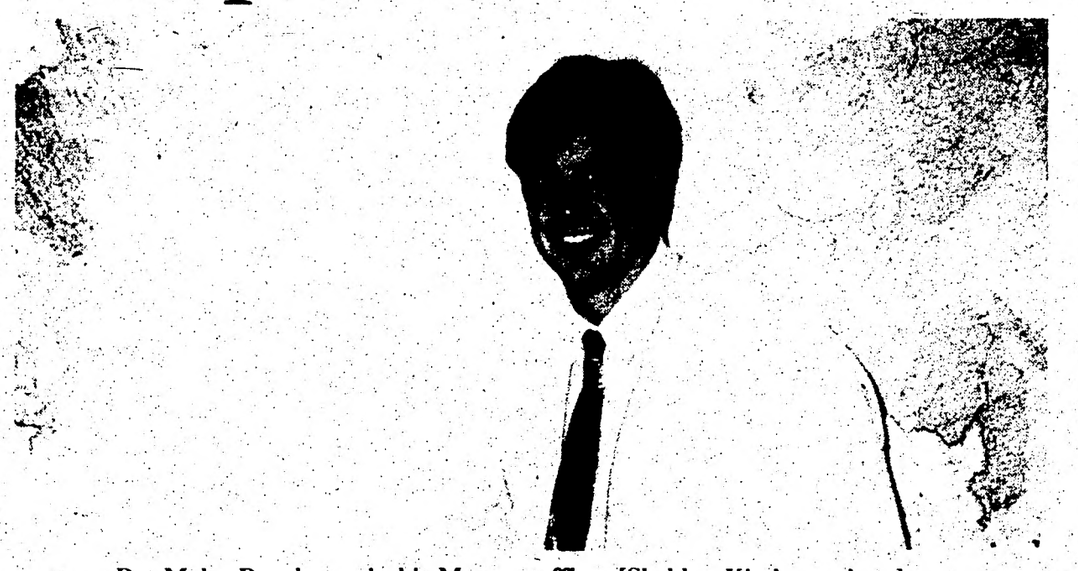
Dr. Druckman, a strapping 6 foot 2 inch 31-year-old Torontonian, turned around and drove back to his office to watch the latest developments on CNN.

When the situation took a violent turn, and casualties mounted in Russia's worst constitutional crisis since the 1917 revolution, Dr. Druckman realized that his services would be required sooner rather than later. He is chief medical officer of the American Medical Center (AMC), the first Western clinic in this city.

On Sunday night, after Dr. Druckman had set up an emergency medical team, he was called to treat his first victim of the spiralling violence, a man who had sustained chest wounds. He was prepared. "We had a plan in place, because when we opened, it was in the middle of the August 1991 coup."

For the next 24 hours, Dr. Druckman — the son of Paul and Sandra — tended mainly to foreigners who had been caught in the cross fire, evacuated the severely wounded out of the country, and joined several embassies and the International Federation of Red Cross and Red Crescent Societies in delivering medical supplies to Russian hospitals.

The October crisis, Dr. Druckman believes, vindicated the need for a facility like the AMC, with its state-of-the-art diagnostic, lab and X-ray facilities and its well-stocked pharmacy.



Dr. Myles Druckman in his Moscow office. [Sheldon Kirshner photo]

The clinic, a joint stock company set up by Hospital Corporation International of Stamford, Conn., was established at the request of the American Embassy. (Non-members pay a first-time check-up fee of $150 [U.S.], while members pay 30 percent less.)

Russian medicine, despite "pockets of incredible excellence," has fallen behind the West, Dr. Druckman said in an interview the other afternoon.

"The system is not given the attention it is in the West in terms of funding. So the infrastructure is collapsing."

Equipment is in short supply and outdated. Drugs are scarce. Physicians are poorly paid and do not enjoy the status of their counterparts in the West. As a result, hospital care in Russia is extremely uneven, and foreigners who become ill here are at risk. As a local tourist booklet quaintly puts it, "It's very unhealthy to get sick in Russia."

Cognizant of its importance the AMC has opened a branch in St. Petersburg, and is building much larger quarters in Moscow. The new facility, to be headed by Dr. Druckman, will have an emergency room, an out-patient department, an ambulance service and the first family practice unit in Russia.

With it, staff will increase. At present, six doctors and eight nurses, nearly all Westerners, work under Dr. Druckman. In the future, the majority of medical personnel will be Russians. AMC, he said, wants to train Russian physicians and contribute to the development of a modern health care system in this country.

Dr. Druckman, a football player at McGill, graduated from McMaster University in 1989, practised medicine in Toronto and environs and joined a joint Canadian-Soviet expedition to the Soviet Arctic in 1990.

The three-month trip intensified his interest in the Soviet Union, and when he heard about AMC, he applied. "They couldn't find anyone crazy enough to come to Moscow," he quipped.

Life in Moscow, even at the best of times, can be arduous. The quality of food has improved of late, but he still misses Toronto's Thai restaurants and Jewish delis. During the summer, hot water is cut off, and cold water must be boiled. Telephones don't function well, and roads are bad.

Furthermore, services Canadians take for granted are lacking, while rules and regulations are in constant flux.

"Russia is exciting, but stressful," he observed. "Things that take 10 minutes at home to do take a day here. You have to be adaptable to changing circumstances. You really need a sense of humor to survive."

Anti-Semitism hasn't been a problem. However, he senses that Russian Jews are subject to "certain limitations." A Russian colleague, Dr. Mikhail Pereleman, a renowned thoracic surgeon, was unable to join the staff of one of Moscow's best hospitals simply because he is Jewish.

Worse still, during the failed October coup attempt, an AMC doctor riding a local bus was mistaken for a Jew, beaten and called a "zhid."

On the High Holidays, Dr. Druckman attends services at the Choral Synagogue, and on Passover, he attends the seder at the Israeli Embassy.

Dr. Druckman is a bachelor, but he will not remain single for too much longer. He is engaged to an Australian who owns a child care centre. Not surprisingly, he met her through her father, one of his patients.

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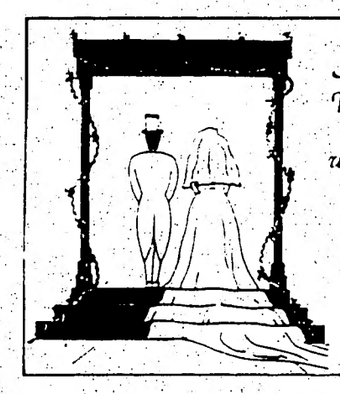
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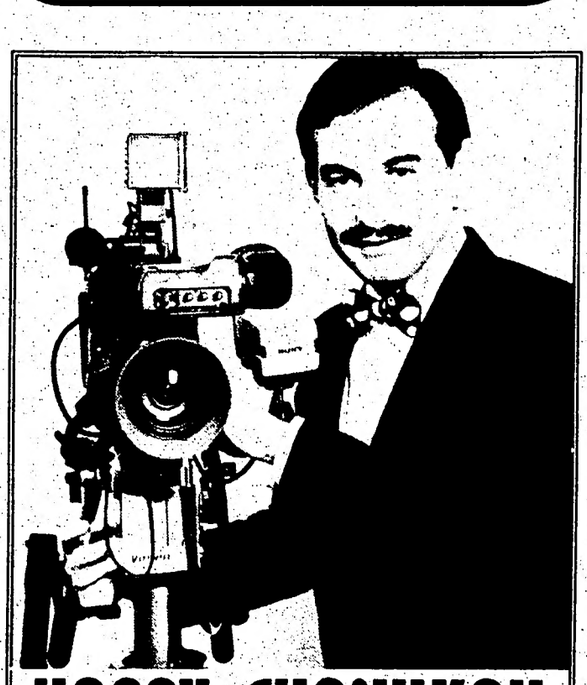
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The Citadel, built in the 15th century, provided refuge and defence against attacks by the Turks and Corsairs.

Phoenician traders influenced Malta

By JACK GOLDFARB

Throughout its history the tiny strategic island of Malta in the mid-Mediterranean has been swept by surging tides of conquerors invading from the north and south: Romans, Carthaginians, Arabs, Normans, Sicilians. The most enduring influences on Malta's people and culture, however, have come from another direction, the Near East.

Out of the Levant came Phoenician traders who first colonized the little island.

Today most visitors to this sun-drenched island-nation inevitably find their way to the imposing, fortress-like Cathedral of St. John, the heart of the baroque-style capital, Valletta. Few visitors to Malta, however, ever find their way to another house of worship, a few streets away. Inside an unobtrusive apartment house on tiny St. Ursula Street, in an unmarked ground floor flat, is a synagogue, simply furnished with several rows of plain, straight-backed chairs. A minyan drawn from Malta's half a hundred Jews gathers here twice a month for Sabbath services and for holidays.

Malta's Jewish history goes back to the arrival of the Semitic Phoenician settlers 3,000 years ago. It is believed they were accompanied by Israelite mariners from the seafaring tribes of Zevulon and Asher. Carved menorahs and Hellenic inscriptions found in Jewish catacombs near Valletta attest to the existence of a community here in Grecian and Roman times.

For long periods during the Middle Ages the Jews of Malta — who had settled here from Sicily, Sardinia, North Africa and Spain — lived a fairly independent life. Some were doctors, a profession monopolized by Jews in Malta at that time. Others were agricultural land owners and import-export agents, but the majority were shopkeepers and itinerant merchants.

Although some Jews held prestigious posts, such as Avraham Safaradi, Malta's Chief Physician, and Xilorum, a diplomatic envoy to the court of Sicily, the community at large was often subject to restrictions. Yet a degree of tolerance and privilege also prevailed.

Jews in prison for civil debts were allowed home for the Sabbath and Holy Days. On Friday nights Jews were exempted from carrying mandatory torches, a precaution required of all citizens to protect the island against surprise attacks after dark. Jewish communal elections were conducted with no outside interference by local authorities.

In the years leading up to the Inquisition, repressive measures were increased against the Jews, curtailing their means of livelihood, levying heavy taxes, enforcing a ghetto. Ultimately, King Ferdinand of Castile and Aragon (patron of Columbus's voyages), whose domain now included Malta, issued the infamous expulsion order of June 18, 1492, which stripped Jews of their property and banished them from his kingdom.

Half a century later, Jews were back in Malta, brought there tragically as slaves by the crusader Knights of St. John, who now governed the island. The Malta Knights waged a long war of piracy against the ships of their Moslem enemies in the Mediterranean, seizing hundreds of Jews, Moors and Turks, both passengers and crews, bringing them to Malta to be sold into slavery. But Jewish communities in Europe — in Venice, Amsterdam and Hamburg — pursuing the tradition of Pidyun Shevuim (Redemption of Captives), dutifully paid out the heavy ransom demanded to free their co-religionists.

Only with Napoleon's defeat of the Malta knights in 1798, and the subsequent island takeover by the British, were equal rights at last legally secured by Maltese Jews. The present Republic of Malta, established in 1974, guarantees full civil rights to all citizens.

Saturday morning at the synagogue on St. Ursula Street, the atmosphere was welcoming and intimate. When I arrived, two other visitors — a young French couple — and I were warmly greeted by the sixteen men and women congregants.

While a lay reader chanted familiar prayers at the makeshift bimah in the centre of the patterned tile floor, the shammas, British-born Stanley Davis, bustled about, offering siddurim, arranging aliyot, opening and closing the blue and gold velvet curtain of the Holy Ark. George Tayar, the genial community president, whose rabbinic ancestors settled here 160 years ago from Libya, invited me to sit alongside him and graciously insisted I have the first aliyah.

[Cont'd. on page B16]

Chanukah Greetings

Enjoy a gourmet Chanukah feast, with Mediterranean lemon chicken, stuffed grape leaves and watercress and orange salad. (Empire photo)

A little oil goes a long way

As the old saying goes, a little oil goes a long way. These recipes from Empire Kosher Poultry, were developed with this exact premise of Chanukah in mind.

WATERCRESS ORANGE SALAD

3 bunches watercress, washed
3 oranges, peeled and cut into wedges; save juice
½ small onion, halved and thinly sliced
¼ cup olive oil
2 tbsp. kosher red wine vinegar or kosher balsamic vinegar
2 tsp. dijon mustard
¼ tsp. cumin
Salt and pepper to taste

Toss together watercress, orange pieces and onion slices in a large bowl. In a small bowl whisk together oil, vinegar, mustard, cumin, salt, pepper and orange juice. Toss salad with dressing and serve.

Serves 6-8.

MEDITERRANEAN LEMON CHICKEN

4 boneless and skinless chicken breasts, trimmed, split and lightly pounded
¼ cup chopped parsley
2 tsp. olive oil
1 cup chopped onion
5 cloves garlic, minced
2 tbsp. flour
2 tbsp. crushed coriander seeds (can crush using mortar and pestle)
¼ tsp. ground coriander
Pinch saffron threads (opt.)
½ cup fresh chopped parsley or fresh coriander
1½ cup kosher chicken stock
Salt and pepper to taste
Juice of ½ lemon
1½ lemons thinly sliced, seeded
½ lb. small fresh white mushrooms, quartered

Place the chicken pieces, boned side up, on a flat surface, sprinkle with chopped parsley, and oil. Starting at one end, roll and skewer with a toothpick to secure. Place rolled breasts seam side down in a deep oven-to-table baking dish. Set aside. Preheat oven to 350F.

In a medium skillet, heat oil, add garlic and onions, saute until lightly golden over low heat. Add flour, saute 2 more minutes, add crushed coriander, saffron and remaining parsley or fresh coriander. Stir and remove from heat.

Spoon one quarter of the mixture into a small bowl and set aside. Add the chicken broth to remaining mixture in the skillet, stir to incorporate. Pour this over rolled chicken breasts in oven dish. Cover, place in preheated oven to poach. After 25 minutes, uncover, remove toothpicks, stir in mushrooms, lemon slices and reserved onion mixture. Return dish to oven, covered, for 10 more minutes. Serve hot.

Serves 6-8.

STUFFED GRAPE LEAVES

1 lb. ground chicken or turkey
1 cup finely chopped onion
1 tbsp. tomato paste, diluted with 2 tbsp. hot kosher chicken broth
½ tsp. dried mint
⅛ tsp. allspice
Fresh ground pepper
1 cup cooked short grain brown rice
¼ cup chopped Italian parsley
1 cup chopped tomatoes, fresh or canned, drained and chopped
Juice of 1 lemon
1 cup kosher chicken broth
1 8 oz. jar grape leaves packed in brine

In a large mixing bowl, thoroughly combine ground chicken or turkey, onion, diluted tomato paste, dried mint leaves, allspice, pepper, rice and chopped parsley. Set aside.

Rinse the grape leaves under cold running water, carefully separating each leaf. Place the leaves, shiny side down, a few at a time on a flat work surface. Fill each by placing one heaping tbsp. of filling on each grape leaf near the base. Starting at the base, fold bottom of leaf over filling, fold sides over filling to centre, then roll tightly toward tip.

In a heavy 3-quart saucepan, sprinkle half the chopped tomatoes on bottom of pan, then arrange rolls in layers, scattering more tomato. Add a few torn grape leaves between layers. When all the rolls are in the pan, add enough chicken broth to cover rolls and squeeze in lemon juice. Weigh them down using a heavy plate just large enough to cover top of rolls. Bring to a boil, cover saucepan and cook over very low heat for 45 minutes. Add additional broth if needed. Serve hot.

Serves 6-8.

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Potatoes make the meal

By LESLIE MICHLIN BORDEN

INDIAN POTATO PATTIES (ALOO VADAI)

2 large potatoes (about 1 lb.), washed and cut into pieces
¼ cup onions, chopped
¼ cup cashew nuts, chopped
¼ cup fresh parsley, washed and chopped
2 tbsp. red pepper, chopped
2 tbsp. green pepper, chopped
¼ cup chopped tomatoes, including liquid
1 tsp. ground ginger
1 tsp. salt
4 tbsp. flour
Salad oil for frying

Combine all ingredients (except the oil) in a mixing bowl. Mix well. Shape into patties, keeping hands wet with cold water to prevent the potatoes from sticking. Place in a single layer on platter. Cover and refrigerate until frying time.

Heat enough oil to cover the bottom of a large fry pan with a non-stick surface. Place as many patties in it as fit comfortably without crowding. Cook on one side until crisp and brown; turn and do the same on the other side. Keep warm while cooking the rest of the batter. Serve at once.

Makes 16 patties.

Kosher recipe pamphlet out

The Kosher Information Service of the Kashruth Council of Toronto, affiliated with the Vaad Haraboni m of Toronto, Jewish Federation of Greater Toronto and the Canadian Jewish Congress, publishes a COR holiday information and recipe pamphlet for each major holiday.

Cynthia Gasner, the director of information and public relations, coordinates the information and educational programs of the council. Rabbi Yitzhok Kerzner is the chair of the Rabbinical Vaad Hakashruth and Yitz'hak Feldman is the chair of the Kashruth Council.

As a service to the community, the Kashruth Council provides kashruth and food related information to thousands of families across Canada, the United States and as far as Israel and Europe, says Rabbi Mordechai Levin, the council's executive director.

If you wish to be placed on the COR mailing list, call the Kashruth Council (416) 635-9550, or write to 4600 Bathurst St., Suite 240, Willowdale, Ont. M2R 3V2.

Esther Schwartz, the council's kosher food consultant, prepares and tests the holiday recipes. The recipes for Chanukah 1993-5754 include broiled chicken fingers and burnished carrots.

Here is a sample from the year's Chanukah flyer.

BROILED CHICKEN FINGERS
Serves 4-5

6 boned skinned chicken breast halves.

Cut into fingers 1 inch wide and 3-4 inches long. Pat dry, set aside.

6 tbsp. flour
2 eggs
2 tbsp. water
¾ cup dry bread crumbs
6 tbsp. sesame seeds (optional)
1½ tsp. paprika
½ tsp. pepper
¼ tsp. thyme
¼ tsp. oregano
¼ tsp. basil

Coat chicken fingers with flour. Combine eggs and water, mixing well. Dip fingers in a egg/water mixture. Mix together bread crumbs, sesame seeds and seasonings. Coat fingers in crumb mixture.

Preheat oven to broil. Place chicken fingers on a foil lined baking sheet. Broil 5-6 minutes on each side until cooked. Do not overcook. Serve with plum sauce if desired.

DAMSON PLUM SAUCE:
Yield: 1 cup

¾ cup Damson plum jam
1 clove garlic, crushed
½ tsp. ginger
6 tbsp. vinegar
1 tbsp. soy sauce
1 tsp. cornstarch

Combine all ingredients in a small saucepan. Bring to a boil, stirring constantly until thickens.

BURNISHED CARROTS
Serves 6-8

2 lbs. carrots, peeled or scrubbed and cut in chunks
2 tbsp. margarine
1 tsp. brown sugar or honey
½ cup water
Salt, pepper to taste
1 tbsp. chopped parsley

Place carrots, margarine, sugar and water in a saucepan. Cover and simmer for 15-20 minutes or until crisp-tender. Stir frequently so they don't scorch, adding a little more water if necessary. Remove cover and boil until liquid has evaporated and carrots are glazed. Season with salt and pepper. Sprinkle with chopped parsley.

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Chanukah Greetings

Juvenile diabetes cookbook helps parents at holiday time

By CYNTHIA GASNER

Parents of children with juvenile diabetes know that they must always be on the alert — particularly at holiday times when there are so many parties and goodies around.

"The Magic is in the Cure," is the motto this year of the Juvenile Diabetes Foundation Canada. Their ongoing efforts on behalf of research and education are geared toward finding a cure.

Since the discovery of insulin in 1921, the scientific community has proceeded with two approaches to diabetes control. The conventional method has been to have insulin injections twice a day, daily self-administered blood sugar tests, and regular clinical visits.

Researchers at Toronto's Mount Sinai Hospital say it has been proven that a more intensive treatment is, in the long run, more efficient at controlling complications and ultimately, health-care costs.

The Juvenile Diabetes Foundation publishes, *In Search*, a newsletter with information on Toronto Chapter's activities and reports on advancements in medical research. Jacquie Kolber is the president of the *In Search* staff committee.

A fundraising project of the Toronto chapter, A Magical Evening, its 16th Annual Raffle and Gala, was held recently at the Westin Harbour Castle Hotel and Conference Centre.

A cookbook, written for those with diabetes, *The Kids, Food & Diabetes Family Cookbook*, by author Gloria Loring, is on the market. Loring, a well-known contemporary pop singer from Los Angeles, has first hand knowledge as her son has diabetes. She recently released a video to coincide with her book, *Parenting A Diabetic Child*.

Here is a recipe that was submitted by Esther Schwartz, kosher food consultant for the Kashruth Council.

HERBED POTATO MUFFIN

For the diet conscious, bake instead of fry this latke recipe.

6 medium size potatoes
1 small onion, grated
2 eggs, well beaten
3 tbsp. bread crumbs
¼ tsp. pepper
1 tsp. salt
1½ tsp. baking powder
¼ tsp. parsley flakes
¼ tsp. rosemary
¼ tsp. thyme
1 tsp. powdered ascorbic acid
1 tsp. oil (for greasing muffin tins)

Chill pared potatoes in water; refrigerate for 2 hours before grating. Grate potatoes into water; strain using a fine strainer until potatoes are quite dry. Combine potatoes with other ingredients, except for oil. Preheat oven to 350F. Divide mixture into 10 muffin tins. Bake 45 minutes or until nicely browned. Serve hot.

Makes 10 servings.

Each serving: 1 muffin.

1 Starchy choice: 3 g. protein, 15 g. carbohydrate, 1 g. fat. (83 calories).

The perfect Chanukah gift can come out of the oven

By EILEEN GOLTZ

Every Chanukah I used to make out a list of what I wanted, and every aunt, uncle, grandparent and kid on the block got a copy. Nothing was left to chance and I knew what to expect.

As an adult I seem to have somehow lost control. The gifts are getting weirder and weirder each year. Sometimes I'm even afraid to open the box.

I think that I've come up with the perfect idea for gift giving for 5754. My Chanukah presents will all have something to do with food. Everyone gets something personal. I don't have to worry about size, color, or "C" batteries.

For my very special friends, I like to bake. A homemade gift of food is a gift of love. I usually put the muffins and breads in beautiful baskets or the cakes and cookies on a pretty platter as part of the gift. With this in mind here are several of my favorite "gift" recipies.

Just remember, nobody ever returns chocolate!

ONION CHEESE BREAD

2 tbsp. plus 1 tsp. corn oil margarine
1½ cup chopped onions
2 egg whites
½ cup sour cream
1/8 tsp. ground pepper
2 cups unbleached flour
1 tbsp. baking powder
1 cup shredded Cheddar cheese
⅔ cup milk
3 tbsp. minced parsley

Melt 1 tsp. margarine in a skillet over medium flame. Saute onions until they're transparent, cool slightly. Add egg whites, sour cream and pepper: mix well and put aside. Combine flour and baking powder in a bowl. Mix in remaining margarine with fork until crumbly. Stir in ½ cup cheese. Add milk and stir to make soft dough. Pat dough into a greased 9 inch square pan. Spread sour cream mixture on top. Sprinkle remaining cheese and parsley on top. Bake 25 minutes at 425 degrees. Serves 8 to 10.

FUDGE PECAN PIE

½ cup sugar
⅓ cup cocoa
⅓ cup unsifted flour
¼ tsp. salt
1¼ cups light corn syrup
3 eggs
3 tbsp. butter or margarine, melted
1½ tsp. vanilla
½ cup chopped pecans
9 inch unbaked pastry shell
Pecan halves

Combine sugar, cocoa, flour, salt, corn syrup, eggs, melted butter, and vanilla in an electric mixer. Beat about 30 seconds (don't overbeat). Stir in chopped pecans. Pour into unbaked pastry shell. Bake at 350 degrees for 55 to 60 min. As soon as you remove the pie from the oven, arrange the pecan halves on top. Serves 8.

CHOCOLATE CHERRY MUFFINS

1½ cups unsifted flour
½ cup sugar
2 tsp. baking powder
½ tsp. salt
½ cup milk or non dairy substitute
¼ cup vegetable oil
1 egg beaten
½ cup semi-sweet chocolate chips
½ cup chopped nuts
¼ cup chopped maraschino cherries, well drained
2 tsp. grated orange peel

Combine flour, sugar, baking powder and salt in a medium bowl. Add milk, oil and egg. Stir until just blended. Stir in chips, nuts, cherries and orange peel. Fill greased or paper-lined muffin cups ⅔ full. Bake at 400 degrees for 25 to 30 minutes or until golden brown. Makes 12 muffins.

CRACKER JACK CARMEL CORN

3½ to 4 qts. popped popcorn
¾ cup Spanish peanuts
4 tbsp. butter
1 cup brown sugar
½ cup corn syrup
1/8 cup kosher molasses
¼ tsp. salt

Preheat the oven to 250 degrees. Combine the popcorn and peanuts in a metal bowl or on a cookie sheet and place in the preheated oven. Combine all the remaining ingredients in a saucepan. Stirring over medium heat, bring the mixture to a boil. Using a cooking thermometer, bring the mixture to the hard ball stage (260 degrees). This will take about 20 minutes or until you notice the mixture turning dark brown. Remove the popcorn and peanuts from the oven and, working quickly, pour the caramel mixture in a fine stream over them. Mix with a wooden spoon. Then place them back in the oven for 15 minutes. Mix well every five minutes, so that all of the popcorn is coated. Cool and store in a covered container.

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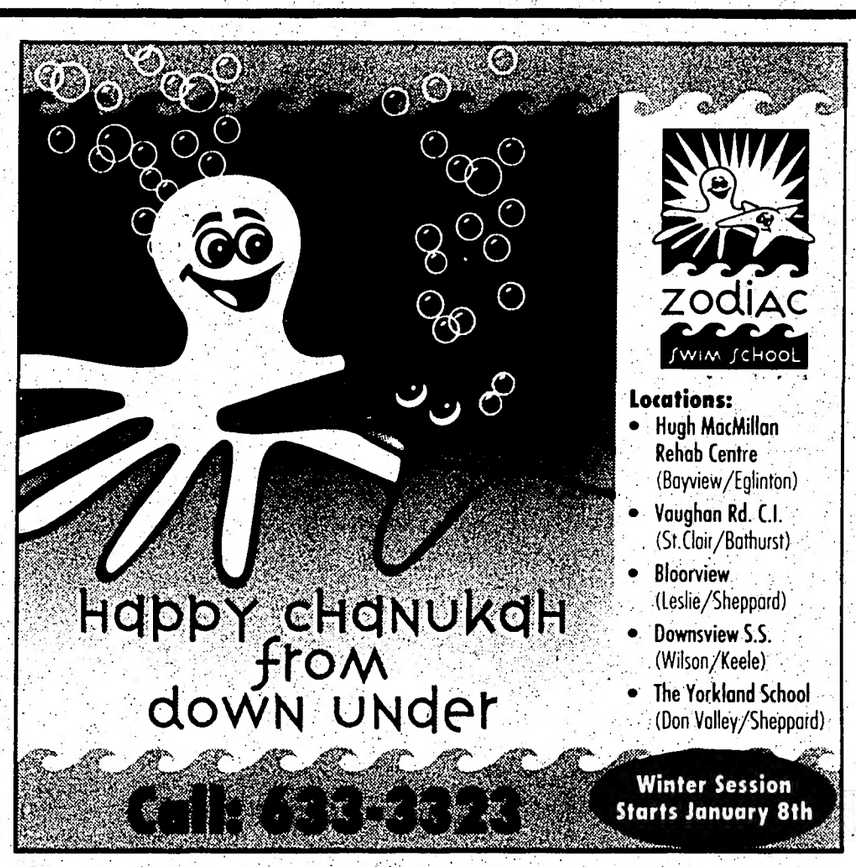

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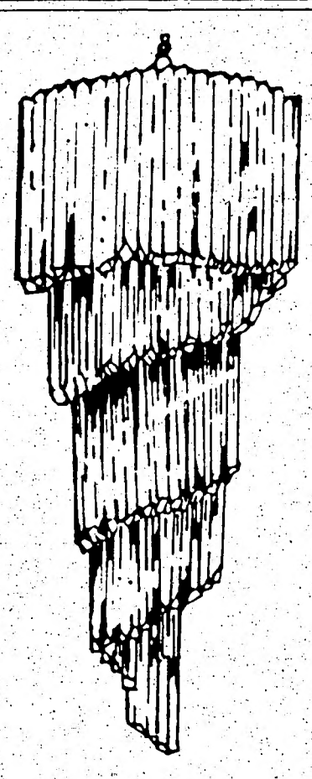
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Chanukah Greetings

Malta government helped secure site for new shul

[Cont'd. from page B12]

In late morning, after we had chorused Adon Olam, a table magically appeared, laden with wine, homemade pastries and savory snacks, prepared by a trio of hospitable ladies.

In between bites of fruity strudel and sips of kosher Italian wine, Stanley Davis, a veteran resident of Malta and holder of an O.B.E. for social and humanitarian service on the island, recounted how the community had been without a synagogue for five years after the old premises were torn down to construct a new roadway. In the interim, holy day services were held in the Israeli Embassy. The Malta government helped in ultimately locating a new site. The congregation sold one of its venerable Torahs to the Jewish Museum of New York, to acquire funds for furnishing the new synagogue.

Tayar proudly pointed out that the congregation was blessed with several enthusiastic and knowledgable lay readers. Among its members was a devout family of nine, the Ohayons. The father and four sons walked a mile and a half to attend Sabbath services, thus guaranteeing half a minyan by themselves.

Originating in Morocco, the Ohayons built a mikvah for the community (no evidence exists of a previous mikvah on the island), and they facilitate the importing of kosher meat and matzot. One of the Ohayon sons has even qualified as a schochet to serve the community.

The buffet table dwindled. The congregants chatted on. "Catching up" at the bi-monthly kiddush is no minor event in the social calendar, as there is little other organized Jewish community life.

I asked one lady with a rich Lancashire accent about the origins of Malta's present-day community. She explained that except for George Tayar, all the others were 'importation.' A substantial number were retirees from Britain, but younger ones came from North Africa, and a few from Austria, Romania and other corners of Europe.

Tayar, a successful businessman in his sixties, married to an Israeli, chuckled when he related how he had started out in the food importing business at a time when there was no food to import.

In World War II Malta was savagely pounded by the saturation bombing of Axis warplanes, cutting it off from the outside world. The war's most devastated target, the island came close to starvation before Allied ship convoys eventually broke through the aerial blockade. Through it all, George somehow managed to stay in the food business.

When we finally left the apartment building that Saturday morning, I asked why there was no sign or symbol outside to indicate a synagogue. Call it 'security reasons,' said one of the congregants.

While the Maltese are considered a peaceful, friendly people, there have been occasional violent incidents of terrorism on the island. A former Israeli Charge d'Affaires was once ambushed in her car by terrorists believed to have been Arabs, but the feisty lady shot her way out, even pursuing them as they fled.

Diplomatic ties

Malta has always maintained diplomatic relations with both Israel and the Arab nations, but after the Yom Kippur War, Malta adopted a trade embargo against Israel. Although Israel had earlier provided extensive expertise to Malta in dairy farming, poultry raising and afforestation, links between the two countries were coolly formal.

Today relations between Israel and Malta are decidedly more cordial. The trade embargo is gone. Air Malta and Israel's Arkia airline ferry visitors back and forth, and Malta's Jews are basking in the warmth.

* * *

One of the most remarkable figures in Medieval Jewish history, Avraham ben Shmuel Abulafia, lived for many years in Malta on the adjacent rocky isle of Comino. Born in Saragossa, Spain, in 1240, Abulafia, visionary and "prophetic cabbalist," proclaimed himself the Messiah and predicted the messianic era would begin in the year 5050 (1290 CE).

Abulafia dreamed of dissolving the differences between Judaism, Christianity and Islam. On the day before Rosh Hashanah, 5040 (1280 CE) he set out to convince Pope Nicholas III to heed his ideas and ease the suffering of the Jews. His efforts ended with Abulafia being sentenced to death by fire. With the pyre prepared, the Pope suddenly died of a heart attack and Abulafia was subsequently freed.

He settled in Malta, where he wrote cabbalistic works, including *Sefer Haot* (Book of the Sign), many mystical essays on "prophetic cabbalism" and his greatest book, *Imre Sefer* (Goodly Works).

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